

ZION'S HERALD

Published by the Boston Wesleyan Association, for the New England Conferences of the Methodist Episcopal Church.

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E. D. WINSLOW, Agent.

BOSTON, NOVEMBER 11, 1869.

Established January, 1823.
Volume 46.—No. 45.

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CHRIST IS PREACHED.—In the late reopening of the St. Paul's Church, at Lowell, three different speakers, from three different localities, without conference or suggestion, preached each on "Christ;" the first, His mission; the second, His fullness; and the third, His gifts. This is a sign of the need and the current of the times. This distinguishes every Christian preacher from his fictitious neighbors. This makes the heart of God and angels to rejoice. "Whereupon," saith St. Paul, "I do rejoice, and will rejoice, that Christ is preached." Preach Him in all His fullness of nature, work, and reward. Preach him every Sabbath, and in every sermon. The world is dying for want of faith in Jesus Christ its Saviour. Preach Him in walk and conversation. Preach Him in business and in recreation. Let His name be on your lip, His love in your heart, His grace in your life. Make the scoffer see His saintly beauty in your devotion, make the sad and honest doubter see hope and happiness in your confidence. Make the shrewd objector see higher, highest wisdom in your faith. If the Church earnestly, ceaselessly, lovingly preaches Christ, great will be her reward. The enemy that assails Him and her, will confess both conquerors. She will put her faith into loving practice, and all the world shall see the beauty of her principles in the perfection of her humility and love. She will go down to the bottom of society, to pull its crushed victims up into light and liberty. She will know no brother according to the flesh, with prejudice and pride. Each will esteem himself the least, and all others his superiors. Let Christ be preached and practiced.

The Cincinnati Board of Education, by a vote of 21 to 15, have expelled the Bible from the Public Schools. They have also forbidden prayers, and the singing of sacred songs. In this Board there were nine avowed Infidels, ten Catholics, and only sixteen Protestants. All the Catholics voted for exclusion, and all but one of the Freethinkers. This is the natural issue of schools without religion. This is probably the way that Board serves Christ and His Church. The Romanists and Infidels join hand in hand to expel God's Word, and songs of Christian praise. The same class effected nearly the same result in this city.

a few years since, when the Papists secured the privilege of their children's not reading the Bible, nor hearing it read. Cincinnati is not much ahead of Boston in this wrong. The Court has issued an injunction on this decision by the Board, but it will probably be sustained.

A whaler, *Susan N. Smith*, of Boston, was lately capized at sea. The captain's wife and children were drowned, and he and four of his crew clung to the wreck eight days without food or drink. There is hardly another such case on record. The testimony of all is, that the thought of food scarcely entered their minds, but their burning thirst nearly drove them to distraction. Eight days without a drop of water! It came to be, through this dreadful parching, that neither one could talk. Each tongue was swollen, and hung without the mouth. As it touched the roof of the mouth it glued there, and scaled off in large flakes.

They were picked up by a British ship. The captain lost 90 pounds in that eight days, being reduced from 190 pounds to 100. Their salvation seems well nigh miraculous.

The burning of the steamer *Stonewall*, on the Mississippi, with its two hundred passengers, was made yet more awful by a steamer directly in its wake, ploughing straight through the midst of the drowning wretches without halting a moment, its wheel crushing them, and its waves deluging them. Such an atrocity of diabolism has hardly a record in history. Who can doubt total depravity when he sees a captain, pilot, crew, and passengers, thus passing by and among burning and drowning men, women, and children, without halting to save them? David's curses are too feeble to express the imprecations that should fall on such cruel souls.

The Local Preachers' Annual Convention was held in Cincinnati, the middle of October. It was a large and successful meeting. Rev. Mr. Gatchell, of New Jersey, was elected President. Bishop Clarke made a happy address. Resolutions were adopted disapproving of reading sermons, and locating regular ministers, for secular reasons, and opposing the granting of licenses to any who fail to regularly employ them. The hotels entertained one third of the association gratis.

Rev. Joseph S. Collins, of Baltimore, ninety years old, in the course of some remarks, said he was a ladies' man. He was living with his fourth wife, and that he should know her in any audience from her bonnet, which was made so as to keep her head warm. This was not a bad bit at the fashions, from one who had evidently much experience on the woman-question. A spirited Conference meeting concluded the services. The Convention was a success, though it did not flower out so remarkably as in this city.

The first of a series of twelve Sunday evening sermons, by Rev. W. H. H. Murray, of Park Street Church, was delivered in Music Hall, Boston, to an immense audience, on Sunday evening last. The singing, by a choir of five hundred, under the lead of Dr. Tourjee, was simply magnificent.

THE VOTE HALF THROUGH.—With the session of the Alabama Conference, the ecclesiastical year concludes. The vote of that Conference, like most of the South, was unanimous in favor of the change. The result now stands with one hundred and seventy-three above the required three fourths. The whole vote is 3,122. The vote in favor is 2,514; that against, 608; the required three fourths is 2,341. This gives a majority to be overcome of over seven hundred. Every Conference has given it a large majority; several have voted for it unanimously. *The Christian Advocate*, which alone of all the journals of the Church, has opposed the ministerial approval of the decision of the laity, is becoming more placid, and is preparing to support the measure. Dr. Whedon's prophecy, that its editor would yet vote for the change, is getting ready for fulfillment. It more than surrenders to the principle of Lay Representation, and thinks some measure may be agreed upon which will unite all the Church. Speaking of the possible defeat of the measure, it says:—

"We presume that of course the Lay Delegationists would accept the defeat, if it should come, in the spirit of loyalty to the Church, and though they might not abandon their purposes, they would yield to the necessary delay. We doubt, too, whether the subject would ever again be presented in its present shape, with which we suspect very many who vote for it are not well pleased, and which once out of the way, not improbably schemes for the modification of our Church polity might be adopted which would meet all the requirements of the case, and avoid the very serious objections felt by not a few of the wisest and best of our people to the changes now pending. Instead of anticipating strife and internal commotion in case of failure, we rather look for a more satisfactory adjustment to then become feasible, in which not a party shall be gratified by a victory, but the whole Church satisfied, and more closely united in confidence and affections to their cherished and time-honored religious institutions."

This is very different from the editorials of May, June, July, and August. The increase of the lay vote above its count, and the almost unanimous clerical vote, have had that influence. We trust it will yet advocate the measure, as submitted by the General Conference, especially since it is the very measure its own editor had a chief part in preparing, and approved by speech. Any modifications of it can be effected in the same spirit of love and wisdom that has characterized the past action of the General Conferences on the subject. We trust and believe that the Atlantic Conferences will second the action of the Western, and that New England will be as united as her own children in Michigan, Wisconsin, Illinois, Minnesota, and Iowa in this good work, as she has been in so many other broad and Christian enterprises. Let Baltimore, Philadelphia, New York, and Boston, the old seats of the Church, give their unanimous voice for the just reform, and the next General Conference will see the representatives of the laity sitting with their brethren, and one united, prosperous, holy, catholic Church in Christ Jesus.

The ground for the Judd Scientific School was broken at Middletown, Nov. 5, at 2 P. M., by Rev. Dr. Cummings, Mr. Judd, Prof. Johnson and Rice. Addresses were made by Messrs. C. C. North, Judd, and Cummings. The boys sang their songs, and cheered their cheer for Mr. and Mrs. Judd, and everybody was as happy as they well could be. Further particulars next week.

Original and Selected Papers.

"UNTO THEE."

Into Thy hands, O Lord,
Myself I give,
With all my cares and trials,
And weary self-denials,
Long as I live.

All I have ever been
Or hope to be;
My hoarded gains, my losses,
My triumphs and my crosses,
I bring to Thee.

I would no longer stand
An idler here,
Thy work I would be doing,
Daily my toil renewing,
Till Thou appear.

Thou knowest all my need,
Better than I;
Quicken my weak endeavor,
That I may love Thee ever,
Until I die.

SUSAN J. ADAMS.

NOTHING BUT LEAVES.

BY REV. J. D. FULTON.

A fig-tree in the olden time stood by the way-side, along which the Son of God journeyed as he went from Bethany to Jerusalem. Christ was hungry. He sought figs from the tree, but there was "nothing but leaves." He cursed this tree and passed on. The fig-tree withered away, "dried up from the roots," because Christ said, "No man eat fruit of thee hereafter." The fact surprised Peter, and he cried, "Master, behold the fig-tree Thou cursedst is withered away," forgetting that this was to be expected, because it bore "nothing but leaves." That withered fig-tree evidences Christ's abhorrence of shams. It furnished an illustration of how the Jewish Church, planted by God's own hand, nurtured by care, and offered the grandest of opportunities, should be set aside because it refused to bear fruit, and bore "nothing but leaves!" Inferentially, Christ in that miracle pronounced the doom of every nation, of every church, of every individual placed in the world to bear fruit, and yet neglecting to do so, and bringing forth "nothing but leaves." The fig-tree, in the fact that figs precede leaves, furnishes a good type of a Christian. Profession is but the outward sign of an inward grace. The change of heart comes first, profession follows as a result. The fact that a man pretends to be something, should be proof positive that he is what he claims to be. The leaves on the fig-tree were a sign of fruit in that Eastern land. In our version the words, "For the time of figs was not yet," seems to imply that Christ had no right to expect figs. The reverse is meant, for the sentence simply declares the time for gathering the figs was not yet. Christ walked from Bethany to Jerusalem five days before the Passover. The harvest season for figs was at the time of the Passover. God is never unreasonable. When He searches the boughs of our life-tree for fruit, we may be certain He comes at the most favorable time, and in the kindest way, and if there is "nothing but leaves," our doom is sealed.

Ever since E. H. Uniac died, I have thought of this withered fig-tree. It is perilous to write about it, and yet how can we go around it. The fig-tree is by the way-side, all the world beholds it, and yet it is dead, because it bore "nothing but leaves." Many dug about it. Many prayed that fruit might come, but come it did not, for when the Master, hungry for food, looked for fruit, there was "nothing but leaves." Christ set us an example. He felt toward shams as we feel toward them. What Christ felt in His heart, He said with His lips. He did not disguise and dissemble. His action was the mirror of His thought. Hence he denounced hypocrisy because it was hypocrisy. He judged the heart more than the position, and when the heart was true, He defended the person, as He stood up for His disciples, for the woman that sinned, for John who did as well as he knew; and when the heart was false, He could not abide it, because, though it made promises, it bore "nothing but leaves." E. H. Uniac had talent, immense pride, a fine address, undoubted courage, great powers as an orator, experiences of the evils of drunkenness, which served him as a lecturer, but he failed, and was set aside as was the fig-tree, because he was not what he professed to be; he consented to appear as a speaker, warning men to give up the use of the intoxicating cup while he was playing the hypocrite. The fig-tree was on the way-side; it had leaves, but no fruit, and is gone. Consider the reason of his overthrow. His story is very brief. He felt his peril, and saw his doom. Instead of stopping and resting, he was foolish enough to believe that he could stimulate and not be lost. He went to a druggist, and asked for something to give him an appetite. Quinine bitters were offered him. "Is there alcohol in it?" "There is a little, but the quinine kills its power." He took it, not much, a half a teaspoonful. It was enough. The story of the pet lion reared in the gentleman's parlor in London, illustrates his peril. The beast from the jungle was supposed to be tame. One day the merchant scratched his hand. The blood flowed. The lion obtained the scent. The pet with-

drew, the lion stepped forth. His eye blazed with fury. He lashed his side with his tail, walked round in a circle for two or three times, and then grasped the hand in his wildest fury. So with Uniac. The quinine bitters wakened his appetite. A viper frozen is harmless. Thawed, whether by the bosom or by a fire, is perilous. So with appetite. Asleep, there is no peril. Roused, there is no wild beast more furious. We know the story. Appetite was master, Uniac was slave. The master rode his slave booted and spurred. He came here and drank fiercely. First the story ran in whispers, then men said, "Uniac is drinking!" Imagine the sensation. The fig-tree was imperiled. Men prayed for it, watched it, dug about it. He was rescued, sent to Binghampton. There he professedly tamed the beast, and came back. He came to my church. I sent for him and saw him. We talked together for a long time. He did not look like a victor, nor was he a victor. His symptoms were bad. He dwelt rather on the kindness of friends, than upon the evil he had wrought. He was told to believe in Christ, confess Christ, and stand in Christ. He preferred to go on alone, and gain the mastery. He fell, again and again, and at last died because he bore "nothing but leaves." His sin was one of commission. He drank, and lectured while under the influence of stimulants.

He did wrong. His sin was also one of omission. He neglected Christ. He did not confess his sin, and repent of it, and cry, "Lead me not into temptation." The appetite was tampered with. The Prince of this world came, found every thing waiting to be kindled. He applied the torch, and behold the fire. It is burning yet. In dying, Uniac died. Behold the necessity for searching of heart. Whoever tries to get on without Christ, is destitute of the life that yields fruit, and bears "nothing but leaves."

The last period comes. The tree is examined. If there is nothing but leaves, it is cursed. God's curse is death. God's blessing is life. The curse of Christ not only means something, it results in something. The tree withered away. God Almighty is behind every threatened judgment. What is our condition? Have we secret sins? If so, no matter how we look, we shall die. God will not be trifled with. We are where we are for the purposes of bearing fruit. The world needs it. God hungers for it. The time comes when we shall be examined. Can fruit be found on the bough? Uniac is buried, and the leaves cover him. His life-tree is barren. He had grand opportunities, but he bore "nothing but leaves." The world mourns because there was no fruit. Who will heed the lesson? No matter who comes, if he seeks Christ, he shall have life within, and fruit without, and the world will be blessed, and God will be glorified. Without Christ, there will be "nothing but leaves."

TWO "BARRIERS" IN THE PATH TO WOMAN'S INDEPENDENCE.

BY REV. JESSE H. JONES.

IN THE HERALD for Oct. 21st, is a question or two on "The Woman Question." It is asked, "For the sake of information, I would like to inquire just what 'barriers' man has placed in the path to woman's individual independence." By relating and commenting upon two incidents which have come to my personal knowledge, I will try and impart the desired information.

About forty years ago, a young couple were married, and settled upon a dairy farm in the town of P—, in New York State. The young woman brought rather more money to their joint capital, than did the man. Both were hard workers; both were economical, and both were "good calculators." Moreover, they never had any children. Hence, year after year, they tugged on together, drawing evenly and true up the long hill of life to their chosen goal, wealth. He carried on the farm, she the housework and the dairy. Together they milked the cows, and while he made hay, she made cheese; while he corded wood, she cooked food. Thus steadily, and without a break caused by sickness or otherwise, they toiled for forty years. Naturally enough, they became one of the richest couples in the town. Last spring the husband died without having made a will. His estate, the law is unable as yet to say their estate, was valued at \$60,000. Bearing carefully in mind, that, according to the testimony of those who have known them from their wedding day, the wife contributed more of the capital at the beginning than did the husband, and at least, quite as much as he to the property that was accumulated afterwards, let us observe the beautiful justice of the law for the division of this estate. The woman had earned half of it. The law generously allowed her the use only of a third! She had accumulated \$30,000, as her share of the joint products of her own and her husband's labors; but the law, in its impertinent pretense of justice, robs her outright of \$10,000, and barely permits her to use \$20,000, but will not allow her to will that away. It all must go to her husband's heirs and not to hers. Contrast this with the husband's status. Had she died, he would have inherited all her earnings, and nobody would have thought that the smallest injustice. How admirably fair this "man-made" law is. Now, I should just like to ask for information, why, if the law makes the husband the first heir of the wife, and that is just, bare justice does not also require that it should make the wife the first heir of the husband?

Pending a reply, I venture to allege that the great and fraudulent distinctions, which men's laws make between husband and wife, in the matter of the inheritance of property is one great "barrier" which man has placed in the path to woman's "individual independence." What woman asks, and what she has a right to, law or no law, is an absolute equality before the law, in all cases of inheritance. So far as I know, there is no community in the world, where common or statute law establishes or implies such an equality. When there shall be such a community, then one "barrier" will be removed.

In the city of S—, as in most, perhaps all, of our American cities, the graded school system has been introduced. I desire to present in contrast the condition of two teachers in that city. The one is a man. He is at the head, and has entire charge of one of the large grammar-school buildings in the city. All the teachers in the building report to him; and he supervises all the school affairs. His salary is \$1,300. There is, in another ward in the city, another school-building of equal or greater size. A few more scholars attend in it, than attend in the other. The grade of studies is nearly or quite the same. The children are just as difficult to manage in the latter, as in the former case. All the subordinate teachers report to, and are under the supervision of the principal, in the one instance, as in the other. In fine, both principals have sole charge of, and responsibility for, their respective buildings, corps of teachers, and schools. But the second principal is a woman, and hence her salary is only just half that of the other principal, — it is \$650. Now, it maybe — I am not informed upon this point — that the man-made laws, which have appointed that a woman shall have half the pay for a given amount of work, which a man would get for the same work, have attempted to conceal their mean fraud under a name; and so call the school "over which the woman presides, by a different name from that of the school which the man has charge of. But the main facts are as I have stated them. A woman and a man are both alike employed by the city. They are holding positions involving equal labor, care, and anxiety, and requiring the same natural and acquired abilities; and yet the woman only gets half the pay that the man does. And this is done by law. This universal custom of all the world which gives to woman, for a given amount of labor, only a part of the pay it would give to man for the same labor, is a great "barrier," which man has placed in the path to woman's "individual independence." What woman asks, and what she has a right to, law or no law, is EQUAL PAY FOR EQUAL WORK. Among boys, if a big boy picks upon, and tries to fight with, a little fellow, all his comrades cry out "Shame," and call upon him to take one of his size: but man, with his great brute strength, forbears to take his equal in strength. He seizes upon weaklings, the negroes and women, and tyrannizes over and robs them. So far as I am informed, there is no community in the world where, by law, woman would get equal pay with man for equal work done. When such a community on any large scale shall exist, another great "barrier" to woman's "individual independence" will be removed.

Other "barriers" might be presented, but these suffice for this occasion. The cases which I have stated are not exceptional, but representative; and they did not arise out of custom, which law cannot reach, but out of statute law, which men made. Moreover, they do not embody any petty error of detail; but they present an issue which goes to the root of the whole question of woman's subordination to man.

It has been truly said that to give a man freedom, without giving him a practicable chance to possess land, is to cheat him with the name of freeman, while keeping him in fact a slave. The remark is equally true of woman. An equally easy chance with man, to possess land, earn money, and inherit property, is essential to woman's "individual independence." In all matters pertaining to public offices at least, and to all inheritances, that equality can be established by law. This being done, so great will be the influence of the measure on public opinion, that, as a result, in due time, throughout all the customs of society, in wages and wills, woman will be treated as the equal of man. All this would carry the ballot with it, as the ballot would bring all this, for in the end the two must stand or fall together; and thus the last "barrier," which man has placed in the path to woman's "individual independence," would be removed; but there is not room to even look at that vast field now.

THE PACIFIC COAST—HOW IT LOOKS.

BY BISHOP KINGSLEY.

Of a man whom we have never seen, and about whom we are anxious to learn, three inquiries naturally arise in our minds. We mentally ask ourselves, 1. "How does he look?" 2. "How does he act?" 3. "What does he accomplish?"

Similar inquiries arise in regard to a country which we have never seen, but about which we are desirous of learning. "How does it look?" "How does it act?" "What does it produce?" It shall be my design to answer these questions briefly for such of the readers of the Herald as may not have seen this country, and yet are desirous of learning about it.

First then, as to appearance the Pacific Coast is unlike anything in the Eastern country. No tree or shrub or plant is the same as on the Pacific Slope, except it may have been brought from there. Even trees of the same general species are different. So are land animals, and so are birds and fishes. The surface of the country is different. The valleys are wider, the mountains are higher and more numerous. The valleys are destitute of timber, except varieties of oak with short trunks and wide-spreading branches, many of them being evergreen. The mountains up to the snow line are covered with resinous fir-trees of different varieties, some of them the largest of all known vegetable growths.

There are three great ranges of mountains belonging to the Pacific Coast; The Coast Range, the Sierra, and the Cascade. The Coast Range conforms to the contour of the sea, extending all the way from Panama to Alaska. Within the tropics this range is covered to the very clouds with the most gorgeous vegetation: In this range are situated the *Geyers*, a locality which will more strongly remind one of a bad place we read of than any other place he has ever seen. After a fatiguing and dangerous journey over the tops of ranges of mountains more grand and terrible than anything ever seen on the Atlantic Slope, we reach what is called the Devil's Canyon. This is approached by a rapid and dangerous descent. This Canyon (spelled cañon) is a deep gorge in the mountains. As you enter it, the temperature immediately rises to an oppressive heat and a strong smell of brimstone gives you a hint of the origin of the name. You advance, and on either hand are pools of boiling water, some as black as ink, and some transparent, and others a greenish color. You must be careful or you will spoil your shoes in the hot copperas and sulphur water. As you advance you observe hundreds of outlets in the sides of the gorge where jets of sulphurous vapor are escaping, and crystals of brimstone are forming chimneys round these hissing orifices. The ground underneath you is hollow and rumbling; screeching, growling, screaming noises greet your ears from below. You still advance up the Canyon, and come to a place where steam is escaping from an orifice in the rock with a terrific scream, and as you look around you multitudes of smaller orifices are giving vent to steam and vapor. Thus you wind around up the Canyon for half a mile or more until, clinging to the sides of craggy rocks, you have got above the seething mass, not sorry you have seen it for once, but perfectly satisfied to bid it adieu forever. It is in this same Coast Range that the great red wood (not the big trees) of California grows, a timber used for finishing as we use pine, but more nearly the color of red cedar. The lower portions of this range produce abundant grass and wild oats, affording the best possible pasture for cattle and sheep.

About 150 miles back of the Coast Range is the great Sierra Nevada range of mountains. This is the snowy range. The snow falls here ten to fifteen feet deep and drifts to enormous depths. Sheds have been erected, to protect the railroad, extending for 30 miles. These sheds almost entirely shut out the splendid views that would otherwise be had in riding over the Sierras. In this range the sugar-pine and the big trees grow. In this range is the Yo Semite Valley and Falls, one of the wildest places on earth. Here, as well as in the Coast Range, grizzly bears dispute sovereignty with hardy miners to the very snow line. In these mountains are lakes found, many miles in length and breadth, whose waters are higher than the top of Mt. Washington in New Hampshire. Here also are rich mines of gold and silver. The Great Cascade Range may be said to commence with Mt. Shasta in the north of California and extend northerly through Alaska. This is in some respects the grandest of all the ranges I have described, and it has this peculiarity, that once in about 70 or 100 miles, there rises a vast, towering mountain sentinel covered with perpetual snow. The sight of this range from a position a little west of Portland in Oregon is grand and imposing beyond description. Turning your face eastward, there is directly before you Mt. Hood, estimated to be over 17,000 feet high. Then to the right and left of this are similar mountain sentinels, extending south to California, and on the north of the Columbia, others extending through Washington Territory. These mountains are higher than the Alps, and on a scale of magnitude that would allow of all Switzerland being put in or put out without its being noticed or missed.

I have not mentioned the Rocky Mountains in this connection because they do not belong to the Pacific Coast. These, however, are not inferior in grand proportions to the Sierras or the Cascades. Standing at Denver in Colorado with your face westward, you have on your left Pike's Peak, a mountain rising into the region of eternal snow, at a distance of 70 miles. At your right another snow-capped mountain, Long's Peak, rises at 70 miles distance. Now from one of these mountains to the other, a snow-capped range of semicircular mountains extends, forming an amphitheatre of 140 miles in diameter.

The Great Sacramento Valley is 400 or 500 miles long. The San Joaquin about the same length, with numerous other smaller valleys in California. The Columbia River in Oregon, is as large as the St. Lawrence, and is every way as fine a sheet of water, abounding in salmon of the finest quality.

The appearance of the Pacific Coast in the central

portion of it is somewhat dry and scorched in summer, but not near so desolate, even then, as the Eastern country looks in winter, while in the winter months it is as green and beautiful as any part of New England in the month of June.

The Columbia River, at its mouth and for a hundred miles up the stream, is full of beautiful islands. Further up the stream the river breaks through the great Cascade Range, and affords some of the most grand and imposing scenery anywhere to be found. At the Dalles still further up, it is as if the entire river was set up on edge, and was hurrying down an inclined plane in that flight through rift rocks, whirling, foaming, seething, and dashing at a fearful rate. Such in part, very imperfectly, is how the Pacific Coast looks.

TEMPERANCE AGITATION.—The city of Boston is again agitated with the question of closing the grog-shops. The *Journal*, the *Advertiser*, the *Transcript*, and the *Post* are all advocating the repeal of the present prohibitive law. It is difficult to learn from them what they propose in its stead. They would indignantly deny that they favor the unrestricted sale of intoxicating liquors; but, acknowledging the failure of the license law of last year, they yet fail to tell us what shall take its place, and that of the present law they propose to wipe from the statute books. It is impossible to foresee where this will end. Boston is bound, hand and foot, by the whiskey-ring, and the influence of its daily press is felt in all parts of the State. There is to be a terrible contest between the friends of prohibition and morality, and the friends of free rum and general disorder and riot. The Republican party has too many among its leaders who ignore moral questions in politics. The Democrats are committed against Prohibition, and they, with the "Liberal Republicans," may be more than the friends of Temperance. But I do not despond. The cause of truth and righteousness goes forward, not always in straight lines, but in epicycles. Though for a time seeming to go backward, its general course is onward, and nothing that oppresses it shall ultimately prosper. — *The New Covenant*.

WATCHING FOR THE PRODIGAL.

He will come home
In the rush and roar of rain,
With a cry of pleading pain,
And cling to me again
As of old, of old.

In the dying of the day,
When the sun's last rosy ray
Has faded from the chestnuts by the gate,
He will come along the road,
Underneath the branches broad
Of the old elms where his father used to wait,
And my heart will open wide
As he nestles to my side,
And murmurs "Mother," softly, in the old sweet tone.
O, I know he will come
To his open, waiting home,
That is looking for him always while he's gone;
And the nights will shorten then,
And the days grow long again,
And I shall know a happiness that for years I have not known.

MORE PLUMS FROM ROBINSON'S PIE.

A SWEARER REPROVED.—Robert Robinson, the Baptist preacher of Cambridge, predecessor of Robert Hall, was a man who made the Robinson name famous before Henry Crabb of that surname appeared. Many stories are told of him, and his sayings were universal among the dissenters half a century ago. He was the author of the hymn —

"Come, thou fount of every blessing."

How he rebuked a swearer is thus told by H. C. R. in his reminiscences.

A well-known member of the Norfolk Circuit, Hart, afterwards Thorold, related to me, that he once fell in with an elderly officer in the old Cambridge coach to London, who made inquiries concerning Robinson. "I met him," said the stranger, "in this very coach when I was a young man, and when my tone of conversation was that universal among young officers, and I talked in a very free tone with this Mr. Robinson. I did not take him for a clergyman, though he was dressed in black; for he was by no means solemn; on the contrary, he told several droll stories. But there was one very odd thing about him, that he continually interlarded his stories with an exclamation, *Bottles and corks!* This seemed so strange, that I could not help at last asking him why he did so, saying they did not seem to improve his stories at all. 'Don't they,' said Mr. Robinson; 'I'm glad to know that, for I merely used those words by way of experiment.' — 'Experiment?' said I; 'how do you mean that?' — 'Why, I will tell you. I rather pride myself on story-telling, and wish to make my stories as good as they can be. Now, I observed that you told several very pleasant stories, and that you continually made use of such exclamations as, G—d—n it! B—t me! etc. etc. Now, I can't use such words, for they are irreverent towards the Almighty, and I believe actually sinful; therefore I wanted to try whether I could not find words that would answer the purpose as well, and be quite innocent at the same time.' All this," said the officer, "was said in so good-humored a tone, that I could not possibly take offense, though apt enough to do so. The reproof had an effect on me, and very much contributed to my breaking myself of the habit of profane swearing."

HOW TO WRITE A LETTER.—Rev. Robert Robinson thus taught a little girl that hardest of compositions, and easiest, — the writing of a letter: —

Among Robinson's most eminent qualities were his didactic talents, as well out of as in the pulpit. He was a great fa-

vorite with children. It is many years since I heard the following relation: —

"I went one morning into the house of a friend. The ladies were busy preparing a packet for one of the children at school. Betsy, a little girl between five and six years old, was playing about the room. Robinson came in, when this dialogue followed: Well, Betsy, would not you like to send a letter to Tommy? — B. Yes, I should. — R. Why don't you? — B. I can't write. — R. Shall I write for you? — B. O yes! I wish you would. — R. Well, get me some pen, ink, and paper. — The child brought them. — R. Now, it must be your letter. I give you the use of my hand; but you must tell me what to say. — B. I don't know. — R. You don't know! though you love your brother so much. Shall I find something for you? — B. O yes! pray do. — R. Well, then, let's see: Dear Tommy, — Last night the house was burnt down from top to bottom. — B. No! don't say that. — R. Why not? — B. 'Cause it isn't true. — R. What! you have learned you must not write what's not true. I am glad you have learned so much. Stick to it as long as you live. Never write what is not true. But you must think of something that is true. Come, tell me something. — B. I don't know. — R. Let's see — The kitten has been playing with its tail this quarter of an hour. — B. No, don't write that. — R. Why should not I write that? It's true; I have seen that myself. — B. 'Cause that's silly; Tommy don't want to know anything about the kitten and its tail. — R. Good again! Why, my dear, I see you know a good deal about letter-writing. It is not enough that a thing is true; it must be worth writing about. Do tell me something to say. — B. I don't know. — R. Shall I write this: You'll be glad to hear that Sammy is quite recovered from the small-pox and come down-stairs? — B. O yes! do write that. — R. And why should I write that? — B. 'Cause Tommy loves Sammy dearly, and will be so glad to hear he's got well again. — R. Why, Betsy, my dear, you know how to write a letter very well, if you will give yourself a little trouble. Now, what next?"

This is part of a story told after dinner at the table of the late Mr. Edward Randall, of Cambridge, an old friend of Mr. Robinson, and one of his congregation. I have repeated as much as suits a written communication.* A pretty long letter was produced, and the little girl was caressed and praised for knowing so well how to write a letter; for she was made to utter a number of simple truths, such as an infant mind can entertain and reproduce. I recollect it was remarked by one of the company, that this little dialogue was in the spirit of Socrates; and it was added by another, what no one disputed, that such an anecdote, embodying such a letter, and found in Xenophon, would have held a prominent place among the *Memorabilia*.

BUONAPARTE AND TWO MADAMES.

October 18th, 1813. — Dined with Madame de Staël, — a party of liberals at her house, viz.: Lady Mackintosh, Robert Adair the diplomatist, Godwin, Curran, and Murray, &c. Our hostess spoke freely of Buonaparte. She was introduced to him when a victorious general in Italy; even then he affected princely airs, and spoke as if it mattered not what he said, — he conferred honor by saying anything. He had a pleasure in being rude. He said to her, after her writings were known, that he did not think women ought to write books. She answered: "It is not every woman who can gain distinction by an alliance with a General Buonaparte." Buonaparte said to Madame de Condorcet, the widow of the philosopher, who was a great female politician, and really a woman of talent: "I do not like women who meddle with politics." Madame de Condorcet instantly replied: "Ah, mon Général, as long as you men take a fancy to cut off our heads now and then, we are interested in knowing why you do it." — *Diary of HENRY CRABBE ROBINSON*.

* In repeating the story, H. C. R. represented one of Robert Robinson's suggestions to be: "Brother — has been very naughty, and would not learn his lessons." To which the little girl objected that it would be unkind; so the letter was to include nothing unkind.

AFFECTING. — At the late coal explosion in Germany, the miners were not all killed instantly, as was at first supposed, some of them being unharmful by the explosion and dying slowly from suffocation. Some of these poor fellows occupied the last moments of their lives in writing messages in their note-books to their wives and children, and these were found when the bodies were discovered. These men, in the very presence of death, had thoughts for every one but themselves. "Dear wife," writes one of them, "take good care of Mary: in a book in the bedroom you will find a thaler. Farewell, dear mother and sisters, till we meet again." One by the name of Schmidt had pinned a paper to the breast of his blouse, on which he had written the following words: "My dear relations, while seeing death before me I remember you. Farewell till we meet again in happiness." A miner named Bahr wrote in his note-book: — "This is the last place where we have taken refuge. I have given up all hope, because the ventilation has been destroyed in three separate places. May God take myself and my relatives and dear friends who must die with me, as well as our families, under His protection." Another had written: "Janetz has died. Richter left his family to God. Farewell, dear wife; farewell, dear children; may God keep you." One only uttered a complaint, and it was not a violent one: "Farewell, dear wife and children; I did not think it would end so. Oberman." These brief messages, written in the actual presence of death while yet the writers were in the possession of full physical health, are pathetic beyond description.

A woman once went home from Church praising the sermon, and some one said to her: "Where was the text?" She had forgotten. "What was the subject?" She had forgotten. "What did the preacher say, anyhow?" She had forgotten. "Well, what do you remember?" "O!" said she, "I remembered to burn up my half-bushel." She had kept store, and used a bad measure.

For the Children.

THE PAUPER'S DEAD CHILD.

Hush! Speak very softly; fasten the door;
With a light tread step on the creaking floor.
There's a ragged handkerchief on the face;
Lift it up gently as if it were lace.
Yes; only last night little Elsie died;
Just opened her eyes, then shivered and sighed.
Though I rubbed her hands, wrapped her in my cloak,
She grew cold and colder as morning broke.

Now the parish coffin lies on the chair;
Though I shut my eyes, still I see it there.
It's unpainted—rude; but then, you see,
She's used to the coarse things of poverty.
She had grown so thin; dim, sunk were her eyes,
As she looked at me so wistful and wise:
"I'm not hungry now: there'll be more for you;
Bread lasts much longer for one than for two."

Rich God! she'll be rich with thee. Well I mind
How she raised her head last night. "I shall find
And see God soon," she smiling said, "by streams
Sparkling and clear, as I've seen them in dreams.
My Lord—He's the same as Jesus, you know—
Will lead me, and I shall be rested so;
And I'm sure He'll let me run to the gate
When I think you're coming—so don't be late."

She said something else; but the din and roar
In the great streets without came more and more
Through the broken panes of the window there,
And I couldn't tell what her other words were.
Since it's well with her, I ought to be glad;
By her riches, rich; yet poor, empty, sad,
I am sitting here; while the children creep
Softly up to the door to catch a peep.

I've no flowers, except this daisy I found;
It was hidden beneath a rubbishy mound.
Like Elsie, though crushed, down-trodden by man,
It came from God, and rest with her it can.
Is it time to go? The rain has come on;
Wet will be the earth that she'll lie upon.
Yet, when'er I kissed her, she always smiled;
So this must be only what was my child.

GOLDEN THORNS.

BY MISS ANNA WARNER.

"And some fell among thorns; and the thorns sprang up and choked them."

CHAPTER IV.

Mrs. Graves turned from the window and began to bustle about, getting tea. The kettle was soon on and the table set; and then she went back and forth, cutting smoked beef, and cheese, and cake, then hulling a part of her late purchase; and finally—after a minute's look at them, she rolled up her sleeves and plunged into some mystery of flour and eggs. Then with her quick bakery all done, and keeping hot in the oven, Mrs. Graves glanced round the kitchen to see that everything was right, and started off for the barn and the milking field. But at the last house threshold she paused—asking herself for well nigh the twentieth time,—"Well, what did the boy come here for?"

It was hard, even for her, to give a pleasant answer to this; and her thoughts went on.

"Maybe he wanted to find out if I had any more fat chickens,—maybe he wanted to see if I'd got anything else. Maybe he's round, now!"

And with that the little woman's foot made a decided pause,—it would never do to go off to the barn and leave the supper unprotected!

"He's welcome enough to my share of it, poor thing!" she said to herself; "but Ahab's got to have his. And I wouldn't help matters much to have Vinegar Hill get his supper. Ahab'd spare some other things 'fore he would a berry shortcake. Wish that young one had some! I'd like to feed him up, for once, and try and comfort the badness out of him. There—now I'll go set my pans."

"Old Brindle's doin' wonderful, 'Lizy," said Farmer Graves as he came in. "Have to get another milk-pail, at this rate."

"And another hand to milk?" said his wife, as she poured the foaming treasure into her bright pans.

"Another hand to milk?—not I!" said the farmer. "Many hands don't make light work in my field, nor barn neither,—nor barn-yard. Zach Green's as many hands as I want."

"Why, you're always afraid you won't get things done in time," said Mrs. Graves; and she carried the pails out into the kitchen, and began to wash them vigorously. The farmer followed her, and stood looking on.

"Always do get 'em, though," he said.

"But you might have an easier time of it."

"Times is easy enough," said Farmer Graves. "And they'd only be harder. 'Taint every man you kin git as'll bring his dinner and board to home; and I tell ye, 'Lizy, I won't have you slavin' yourself to death for half a dozen lazy fellers,—not if you want it ever so bad."

"I don't want half a dozen," said Mrs. Graves. "And it's a pity if I couldn't take care of one boy and not hurt myself. Now Ahab, make haste,—supper's just ready."

"Smells mighty good—whatever it is," said Mr. Graves, as his wife stooped down and opened the oven door.

"It won't—after it gets as black as my shoe," said Mrs. Graves; "so be quick."

"Quick as you like," said the farmer, hurrying out again.

*Adapted according to Act of Congress, in the year 1869, by ANNA WARNER, in the Clerk's Office of the District Court of the District of Massachusetts.

"I'll just head off that 'ere brown mink afore it gets dark!"

Mrs. Graves laughed to herself a little, but then she sighed and looked grave.

"Poor things, poor things!" she said. "And it'll just set him dead against them."

She ran about, filling the tea-pot and setting the last things on the table; chief among which was the strawberry shortcake, fresh from the oven, and now smothered in yellow cream. The farmer came stamping in, even in greater haste than he had gone out.

"Why, 'Lizy!" he said. "Why, 'Lizy!"

"Yes, yes," said Mrs. Graves, pushing him gently into a chair,— "we'll talk about it by and by. But meanwhile the shortcake's getting cold!"

"A berry short-cake too!" said Farmer Graves subsiding—"first of the season, and sure to be first-rate. But what on a'irth, 'Lizy!"

"What's the matter?" said his wife. "Ain't it large enough?"

"Why, that's another thing, now," said Mr. Graves, surveying the dish more carefully. "Expected company, did ye? and they never come."

"Didn't expect anybody but you," said his wife. "And you're pretty sure to come at supper-time."

"Fact!" said the farmer. "But I ain't—not quite so sure to eat enough for a whole tea-party. Must have been thinkin' o' folks, anyway."

"Well, I was that," said Mrs. Graves with an air of candid confession. "Only it wasn't exactly what you'd call 'folks,' maybe."

"Vinegar Hill, I'll be sworn," said the farmer.

Mrs. Graves nodded.

"Tain't out of her head yet!" said Mr. Graves despairingly. "And first thing I know, I'll find myself swoopin' round down there, some fine afternoon, when I'd ought to be home and to work. Hain't sent 'em your chickens, have ye, 'Lizy, to begin with?"

"No," said Mrs. Graves coolly, "somebody came and took them."

The farmer dropped his knife and fork and gazed at her. "You don't!" he said. "Took the chickens! what! and didn't pay for 'em?"

"Paid me a fright last night," said Mrs. Graves. "And a surprise this morning."

"Twan't the mink then after all," said Mr. Graves, with a gleam of satisfaction. "'Lizy! it was some o' them Vinegar Hill scamps!—ain't a soul else in the village would do a neighbor such a turn. One o' the very young rascals you're aching to get here and fetch up by hand. And he's fattenin' on your store chicks this blessed minute!"

Mrs. Graves laughed at that, clapping her hands softly, and with her face full of dancing light; but then she suddenly dropped her head down on the table, and sobbed out a whole heartful of other feelings. Mr. Graves looked on hopelessly,—then helped himself in a bewildered way to another piece of short-cake.

"Never did know what to do with women," he said, shaking his head; "don't s'pose if I'd been one I'd have known what to do with myself, 'Lizy!"

"Well?" said his wife, looking up and drying her eyes. "You'd ought to be mad—hoppin'," said the farmer, in a puzzled tone. "Just what I telled ye, child,—ain't such another crows' nest in the country?"

"But O Ahab," said his wife, "they must have been in need, or they'd never have come so far to get my chickens."

The farmer gave a most uncompromising grunt.

"Don't foller, nohow," he said. "Ain't a thing in the world they need so bad as a first-class whippin',—but they don't come to get that,—and wouldn't stop for it, likely, if they was here."

But to that Mrs. Graves had nothing to say, with certain recollections of her afternoon's visitor coming up.

"Shouldn't wonder, now, if 'twarn't one o' them very boys you're hankerin' after," Mr. Graves began again, glancing across the table at his wife.

"Well, what if it was?"

"Cryin' over him, warn't ye, in imagination?" said the farmer. "Wishin' you had some more fat chickens you could let him have cheap?"

"Come, Ahab, hush!" said Mrs. Graves, rousing up. "I ain't quite a fool, I guess. But you said yourself it didn't seem right to have everything and give nothing. And I can't help crying sometimes when I think of all those children gone to loss. Suppose one of 'em was ours."

"Suppose a load of hay!" said Farmer Graves, energetically. "Suppose the moon was a cheese, what sized chunks could ye cut?" "Tain't no use supposin', 'Lizy. One of 'em ain't ours,—and ain't a goin' to be."

"Not till you change your mind," said his wife softly.

"Well, no," said the farmer. "Give us another bowl o' tea, 'Lizy,—this one tastes as salt as the ocean!"

"But we'll go over there and see what we can do for them?" said Mrs. Graves, as she emptied the cup and refilled it.

"See just as well here," said the farmer. "Can't do nothin' for such folks. I know as well as if I'd seen 'em every one. There was a pair of 'em coastin' round the farm this forenoon—and I'd a sight rather see two weasels. A scarecrow's a picture to 'em."

"I suppose it was one of them that came here with berries, then," said Mrs. Graves.

"Like enough!" said her husband. "Look out for anythin' you've got lying round loose, if they've beat a track to the back door. I'll go and shut up the rest o' the fowls, the first thing. Such chaps ain't noways particular, and'll take up with the tough, easy, if they can't get the tender. One o' them boys to help me milk?—nice mess o' milk he'd fetch in!"

"But we'd teach him and improve him you know," said Mrs. Graves, following her husband out: "and if he did take a little at first, Ahab, he'd soon get over that,—and we have plenty."

"There went a woman!" said Mr. Graves, "and 'tain't hardly worth my while to foller! Let's see your chicken coops, 'Lizy,—best look at 'em to-night, for there's no tellin' where they'll be in the mornin'! How in the name o' silence he got all them cocks out without makin' more noise, passes my wits."

Mr. Graves went into a close examination of the matter, and his wife stood silently by, biding her time.

ENIGMA No. 85.

I am composed of 25 letters.

My 2, 21, 3, you will find among your relations.

My 14, 4, 5 is the name of an eccentric preacher

My 20, 1, 22, will bring punishment.

My 16, 22, 15 is a relative of yours.

My 24, 25, 13, 17, 18 is the name given to the subject of a lecture.

My 12 is the pronunciation of a word.

My 10, 8, 6, 7 is a book in the New Testament.

My 9, 19, 11, you must do to find out my whole, which, if you believe, will fit you for heaven. T.

ANSWER TO ENIGMA No. 84.

"Behold, I send you forth as sheep in the midst of wolves." Matt. x. 16.

CONUNDRUMS.—When is a conundrum dangerous? When it is given up by a physician.

Why is a boiled egg like a lecturer that is cheered and then hissed? It is first egg-salted and then put down.

What is the difference between butter and a man prostrate with hard labor? One is worked over and the other over-worked.

Why should Aquarius in the almanac be well acquainted with the January calendar? Because he is always pouring over it.

From whom did Aristotle take his talents? He received 800 from Alexander.

Why is the Hebrew letter Thau like punishment? Because it follows Sin.

Why is a sick man plunged under water easily drawn out? Because he is ducked ill (ductile).

What kind of robbery is not dangerous? A safe robbery, of course.

How do motherly cats succeed in bringing up unruly kittens? They purr-severe in their admonitions.

Why does Revelations occur after Daniel? It is accounted for by the trance-later.

What is the difference between Mr. Brown's adopted son and the bread eaten with baked beans? One is bred Brown and the other brown bread.

What extinct bird do a couple of she-deers equal? Dodo (doo-doe).

Why is a mocking-bird a counterfeiter? Because it utters false notes.

When Choate brought down the house, what did the house exclaim? O Roof us!

How has Boston Common recently been identified with Stygian shore? It is the common lot.

What was found by decomposing a glowing white heat? Ink and essence.

To describe a quarrel among dolls what Christian name would you pronounce? Adolphus.

Why cannot peach shoots be grafted upon an apple tree? It is a secret of scions (science).

When a bachelor baron is riding horseback, why is the saddle doubly secure? Because it has a surcingle under, and a Sir single over it.

What do two or more cats added together make? A cat-amount.

How do the Shakers glide along so smoothly? They are always under the Lee.

Why is a heavy snow-storm profitable to the owner of a tin foundry? Because after it the foundry is block tin. (blocked in).

When ash-trees are soiled why does it improve them to be trimmed? Because they are mused ashes.

Did Robinson Crusoe anticipate much from the stores while gathering them on the wreck? No; he was employed in a wreck collection.

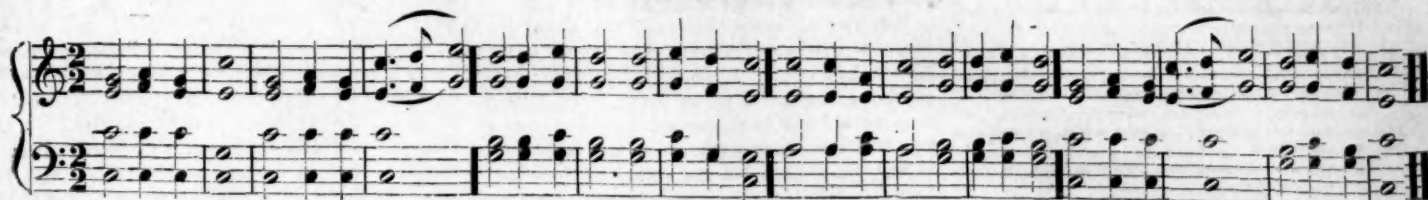
What do *ifs* become when piled up? Massed *ifs* (mass-tiffs).—Willy Wisp.

JESUS.—The evening meeting was closing. Our pastor, a very discreet man, who never wearies us at the last by long drawn out remarks, but speaks short and to the point, arose and said:—

"We have, as you know, in our congregation, a little deaf and dumb boy. On Sunday he loves to have his mother find for him the words that we are all singing, though the music never thrills his quiet ear or touches his little heart. He looks at the hymn, glides his little finger over every word to the end; if he finds Jesus there, he is satisfied and absorbed to the close of the singing, but if the word Jesus is not there, he closes the book and will have nothing more to do with it. So should we test the religions of the day; if we find Jesus the central thought of any system of theology, it is good, it will do for us; if not, turn away and have nothing to do with it."—*Walchman and Reflector.*

Sessions. L. M.

L. O. EMERSON.



This tune has obtained a wide popularity, especially in the Middle and Western States, and is much admired in all other parts of the country, where it is known and sung. It was written in 1847, at Salem, Mass., by Mr. L. O. Emerson, and first published in Boston, in a book of church music, entitled "The Timbrel." Mr. Emerson has a high reputation as a composer and teacher of music, a lecturer and a conductor of musical conventions and festivals. His own account of the circumstances under which it was written, as given to me, is as follows:—

"One Sabbath evening, being alone in my house, I felt unusually depressed in spirits. I whiled away part of the time in playing upon the piano and singing. Presently I came across the hymn,—

"Slower, O why so thoughtless grown!"

"The hymn made a strong impression upon me. I read it a number of times, and then had a season of prayer, after

which I composed the tune. Its composition occupied but a few minutes. It is my belief that God helped me to write it, and that it has a mission to perform. I believe it has the power, and will be the means of turning some thoughtless sinner from the error of his ways. God grant that it may."

Mr. Emerson's pastor at that time was Rev. Alexander W. Sessions, and the tune was named in compliment to him.

The above arrangement of the tune, in relation to melody, rhythm, and harmony, is as it was originally written. The three last measures have been altered in different ways by compilers, for the purpose of obviating a slight violation of the rules of accent. It is to be regretted that the books published at our Book Room, are unlike each other, in relation to these measures, and neither is like the above.

Care should be taken, in singing this tune, to give full time to the fourth note. It is often sung as a half note.

As to the character of the poetry to be sung, it is evident that it was intended for plaintive sentiments. Accordingly in the "Methodist Hymns and Tunes," the hymn,—

"Shepherd of souls, with pitying eye,"

is set to it, and in the later book,—

"Jesus, the sinner's Friend, to Thee."

Mr. Emerson suggests—

When I survey the wondrous cross,"

but the structure of the tune is such, like that of Hamburg, for instance, that, with suitable modification in the performance of it, it may be sung to any theme.

The tune is finely adapted to congregational singing; and, it is with the hope of contributing something to that excellent and only scriptural mode of praising God with sacred song, that it is here introduced, and thus widely spread.

Boston, Oct. 22, 1869.

Wm. C. Brown.

Our Book Table.

NOVELS AND CHILDREN'S STORIES.

FELIX HOLT, SILAS MARNER, and ROMOLA (Fields, Osgood, & Co.), complete the "George Eliot" edition of this house,—a very handsome series of very fine stories. If one ever reads novels, they can safely and profitably read these. "Romola" is a fine portrait of Florence in the days of Savonarola. The others are tales of English life. MILL ON FLORE, ADAM BEDE, FELIX HOLT, ROMOLA, SILAS MARNER (Harper Bros.), set forth the same novels in almost the same style. Harpers gave \$5,000 in gold for earliest sheets. Fields, Osgood, & Co. give a percentage now. Both have done well by the author, who deserved well of them. CHRISTOPHER KENRICK, by Joseph Halter (G. P. Putnam & Son), is a full-formed novel of the old school. All who read all these works will enjoy its pages. TOO BRIGHT TO LAST (Ticknor & Fields) has some pretty passages of Welsh scenery, but is unhappy in its post marriage part, and mournful in its conclusion. The man and woman have good points, and these ought to have been worked out. Instead thereof, the opposite way is taken, and dislike and death conclude the scene. CATH-ERINE, Thackeray (same house), is a terrible and true tale, designed to ridicule Bulwer and Ainsworth, and the "blood-and-thunder" sort of writers. Strangely enough, the publishers refuse to put the most horrible part in,—the events of the real murder. It was too faithful, yet no more than a newspaper report. They should add it to the next edition. HEATER STRONG'S LIFE-WORK, by Mrs. Southworth (Lee & Shepard), is superior to most of the novels of this lady, in topic and style. It is a religious story of girls, one of whom is lost, the other saved. It is strongly written. PEG WOFFINGTON and CHRISTIE JOHNSTONE, by Charles Reade (Harpers), are reprints of these old tales in a cheap form. THE VILLA EDEN, by Auerbach (Roberts Bros.), is one of the best and worst of this author's works. Admirably written, it takes its characters to America, and makes them disciples of Theodore Parker. As his real disciples are become fewer, it is well for him that fictitious ones are created. Apart from this defect, its situations, conversations, and characters are fine. HENRY EDMOND, and LOVELL THE WIDOWER, by Thackeray (Harpers), put these two historic and artistic portraits at a very low price. Every one who would learn how to be master of a strong, quiet style, should study "Henry Edmond." It is worth all the novels of the year, and the other issues also, for this purpose. META'S FAITH (Harpers) we take on faith. It is a novel; that is enough to condemn it with many, and commend it with more. IN SILK ATTIRE, is another of the same sort. CONTRADICTIONS (D. K. Lothrop & Co.), continues their series of large children's stories, with one of a well-told tale,—how a worldly character became a Christian. LIGHT FROM THE CROSS (the same publishers) well illustrates the work of grace in many of the tests of life. It is personally and powerfully religious. BREACH OF TRUST (A. J. Graves) draws contrasts between professors of religion and possessors of it. It is sharp book, full of sound orthodoxy. HANNAH'S TRIUMPHS (Alfred Martin) details the life of a very excellent Christian. It claims that it does not frame its heroines too perfectly—a fault that is not unfound in other works besides children's stories. Oliver Optic has got up a box of four wide-awake stories, called the "Lake Shore Series." Their several titles are, THROUGH BY DAY-LIGHT, LIGHTNING EXPRESS, ON TIME, and SWITCH OFF (Lee & Shepard). The story turns on two rival academies, out of whom come two rival youths; and boat-racing, railroading, and all sorts of purely American excitements, grow out of the healthful fights. "Boys cry for them," is true of Optic's stories. They have a good moral; and though not religious, are often more beneficial than the weaker works that are, like the Athenians, too religious. BESSIE AT SCHOOL (Carter & Bros.), takes a girl through the rivalries of school life, and brings her forth in a better state of grace for all her temptations. HOW EVA ROBERTS GAINED HER EDUCATION, and HOW CHARLEY ROBERTS BECAME A MAN (Lee & Shepard), are two healthful tales of boys' and girls' life. "Dotty Dimple" comes again in the person of a younger cousin, Miss FLYAWAY (Lee & Shepard), whose tricks are as cute, and words as bright as "Prudy" and "Dotty" before her. This author wisely sets her children aside, when they get to be ten years old. Why don't she try her hand at boys? There's fun and force in boys. "How Flyaway had her Picture taken," is true to the life. This story is one of her best. Her girls are very happy, and all the better for that. "NIDWORTS, or "Three Magic Wands," by E. Prantiss (Roberts Bros.) shows

how powerful is a generous nature to win happiness and honor. It is a little older than the children's sets, and gets some man and woman love mixed up with its trials of faith; but it is well told, and in its moral useful. LIZZIE HAGAR (Carlton & Lanahan), GYPSY JIM (Martin), ANNE'S SATURDAY AFTERNOONS (Claxton), SUMMER AT WALNUT RIDGE, and LITTLE PAUPER (Carlton & Lanahan), are little and pretty stories for little and pretty children.

QUARTERLIES.

The North American opens with a laborious and valuable essay of Mr. John Fiske on the "Genesis of Language." It would be much more valuable but for two things at the Bible, with which it opens: "The old hypothesis of a single primitive language, from which all existing forms of speech have been derived, may be set aside without ceremony." And "The notion of a single primitive dialect was well suited to the hypothesis that the human race is descended from a single pair of ancestors, who were originated in some other way than by the ordinary process of birth." These very wise axioms are contradicted, not only by the Scriptures, but by the writer himself—a much more important fact, doubtless, to him. The whole essay is devoted to proving that all languages are of the same generic structure; that though any race or individual may get up a language, he has to conform to constant and universal law. That this law is threefold, juxtaposition, agglutination, and amalgamation; that the first, as boat-hook, is the earliest. The Chinese is its chief example. The second runs them a little closer. Newtown becomes Newton. This is the Turkish language. The third rolls them all into a new word, and is the modern language. This shows that the last language is the best, and that English is superior to Greek. But it also shows that all mankind speak under one law, and that when together, they had, by necessity, one speech. If the first man and woman were "not originated some other way than by the ordinary process of birth," how were they originated? Will Mr. Fisk enlighten us? How was the first pair of any creatures created? This scholar is a grandson of Middletown, though a son of Harvard; his father having been a student of the Wesleyan. We regret that his scholarship is not seasoned a little more with the true salt of faith, and of the best science. Prof. Fisher gives Mr. R. G. Hazard high praise as a metaphysician. Mr. Morgan shows how the "Roving Indians" prevailed in this country over the Astec, or village Indian. Henry Brookes Adams proves the necessity, but not the probability, of "Civil Service Reform." We shall have to first reform our legislators and our electors. Henry Mitchell has a very interesting and able paper on "The Suez Canal." The muddle of Paraguay and its wars, is somewhat cleared up. This quarterly, it is rumored, is near its end. It would be a pity that so superb a Review, in aspect and ability, should die. Would its publishers leave it a little with orthodoxy, it might breathe into it the breath of a new life. Let it add Bushnell, Parks, Whedon, Townsend, and others, to its lists. Prof. Fisher is a good beginning. Its papers are often of the highest value; and with this tone extracted from its book notices, and offset in its pages by counter and truer tones, it can yet grow to the first circulation, as it is already of the first value. Let it also bring into its pages English scholars of fame. Ten thousand men and women in America ought to be on its subscription list. The Bibliotheca Sacra discusses, in its first article, the "Resurrection of the Body." Dr. Miles inclines to the Swedenborg theory, modified, that we assume a spiritual body immediately on leaving the natural body. His proof-text is, "We know if our earthly house of this tabernacle be dissolved, we have a building of God," etc. He also clings to the Scriptural analogy of the grain and germination. But how does he make the two theories stand together? This body cannot yield that spiritual body, except it change. Leaving the body, does not carry its germ with it. His attempt to solve the enigma is hardly successful. Prof. Bascom continues his admirable papers on "Natural Theology of Social Science." This shows how essential is a Christian faith to social culture. The secular college advocates, editorial and collegiate, could profitably study its pages. Dr. Laurie describes "Mount Lebanon," with desirable fullness. The most valuable article is by Rev. S. R. Asbury, on "The Doctrine of the Apostles." He shows what is the doctrine of James, Jude, and Peter. Paul and John are reserved for another essay. It is a useful presentation of the Scripture testimony to Christian faith. The Princeton opens with an argument against Morrill's theory of "Inspiration and Revelation." It ably and justly rebukes him, and all who sympathize with him, in the notion that revelation is made "only in the form of religious

intuition," and contends that "lips," "words," and "pen," are the natural way of such communications. "The thing has been done, and often done." The theory of "Dynamic Inspiration," out of which Morrill naturally advances to general inspiration, is thoroughly refuted in the light of Christianity and common sense. "Christian Work in Upper Egypt," is proved healthful, though not over-successful. "Recent Scholarship" ably shows the activity and results of modern studies. "Representation of Minorities" is approved; "Oberlin Ethics and Theology" condemned. The Free-will Baptist Quarterly discusses ably "The Divine Prerogative to Save and Destroy," a solemn and needed defense of an awful truth before a sinning world. It shows how God hardens men by His mercies, in spite of His will, through the necessities of their constitution, and the consent of their volition. "Christ's Drawing and Universal Exaltation" is a counter truth, well developed. "Rationalism" handles this error thoroughly. Paul and James are critically examined on "Faith and Works." "God's Way of Salvation," "The Doctrine of a Special Providence," "Christianity a Mission Work," are short and useful papers. The number, though late in arriving, is worth the delay. Its own Church should give it a larger support. The Congregational Quarterly has a fine portrait and sketch of Rev. Thomas Allen, of Pittsfield, a brave, true member of the Revolutionary era, who was not afraid to preach and to fight politics. The reviewer well prays, "May the time be far distant when a New England minister shall fail to utter himself boldly on all questions that affect the rights of man." It adds: "If the early days of New England had not done that at which, sometimes, a holy horror is expressed by those who are too religiously lazy to think for themselves, and who dread to have others think, but there be a shaking among the civil and ecclesiastical fossil formations of a dead past; if they had not preached politics, and acted in politics; if they had not been men as well as ministers, citizens as well as Christians; the Revolution would either never have been reached, or else would have been indefinitely postponed, or adjourned sine die. No honest friend to the free institutions of his country finds fault with his minister for defending these institutions in all proper times and places; and we reckon it to the glory of Mr. Allen, and his brethren, that they had, instead of followed, in the onward march of liberty in America."

It has a very able article on "The Bible and its Critics," and a less satisfactory article on "Colleges in the West." The number is superior. The Theological Eclectic has two excellent papers: one a scorching review, by Rev. John Young, author of the well-known "Christ of History," of Huxley's "Physical Basis of Life;" the other a translation of Lavallée's "Doctrine of Evil." No better quarterly is issued in this country, nor one that is cheaper.

MAGAZINES.

The Galaxy continues Charles Reade's story. He is making his hero a gentleman, and spoiling him. "Imperialism in America" is shown to be an organized secret sub-military body, designed to make somebody Emperor. Who? The Imperialist has been printed in New York; when will The Democrat be in London?

Publications Received since our Last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
The Shepherd of Israel, Macgregor, Carters,	"	Gould & Lincoln.
Paul the Preacher, Radie,	"	"
The Martyrs of the Scottish Covenant,	"	"
Gliffan,	"	"
Bible Hand-book, Halliday,	Hitchcock & Walden.	"
Fault Finding, Lardner,	"	"
Every Saturday, Vol. VII,	Fields, Osgood & Co.	"
The Pilgrim's Progress, in One Syllable Words,	G. A. Leavitt,	Lee & Shepard.
The Crib to the Cross, Walker,	"	"
The Village on the Cliff, Miss Thackeray,	Fields & Co.	"
Lowell's Poems, Complete,	D. Lothrop & Co.	"
Fire-side Angel, Arthur,	"	"
New Year, Strong,	A. F. Graves.	"
Joe and the Howards,	"	"
The Woodbine Series,	"	"
Popular Amusements, Crane,	Hitchcock.	"
Songs for the New Life, Jones,	Root & Cady.	"
Smith's Bible Dictionary,	Hard & Houghton, H. V. Butler.	"
Notes on England, Hawthorne,	G. P. Putnam & Son.	"
Theological Repository,	Moore & Co.	J. P. Mages.]
Ladies' Repository,	"	"
The Wheel of Progress,	Pidgeon & Co.	"
Ladies' Friend,	Peterson.	"
Monthly Religious Magazine,	Bowles.	"
Good Words for the Young,	Lippincott & Co.	"

What, then, is the import of the phrase, "redeeming the time?" In the second chapter of the prophet Daniel, it is related that Nebuchadnezzar, having dreamed a dream by which he was greatly troubled, but of which he retained only a confused recollection, demanded of the Chaldeans that they should make known to him both his dream and its interpretation, or be put to death. "Let the king tell his servants the dream," they answered, "and we will show the interpretation of it." The king, unable to do this, rejoined: "I know of certainty that ye would gain the time, because ye see the thing is gone from me;" that is to say, "I see your design; you wish by protracting the time to secure a more favorable opportunity for complying with my demand, or for escaping the consequence of a failure to do so." The words in the Septuagint rendered "gain the time," are the very words used by St. Paul in the expression rendered "redeeming the time." It is said by learned writers, that this was a proverbial expression among the Jews, signifying the "gaining of favorable opportunities." The connection in which the phrase is found is this: "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil;" Eph. v. 16. "Walk in wisdom toward them that are without, redeeming the time;" Col. iv. 5. The Apostle's admonition, as addressed to the Ephesian and Colossian Christians, would seem to be this: "See that ye live among your heathen neighbors as Christians should live,—prudently, wisely, giving no needless offense, and seeking every opportunity to promote the interests of the Redeemer's kingdom."

This same admonition addresses itself to us. Placed as we are, in the midst of an ungodly world, it becomes us to let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven. We should be circumspect and prudent, blameless and harmless. And with all the eagerness with which any man may pursue an object of gain, should we seek every opportunity to advance the honor of Him who died for us, and the salvation of souls as precious as our own.

MATERIALISM—TAU CORONÆ.

The physical philosophers of our times are generally disposed to Materialism. Some of them, like Huxley and Spencer, disown Comtism, but they are virtually "Positivists," if not Comtists—for Comte was simply a Materialist, and they are the same. If some of them avow Pantheism, still it is not the Oriental, idealistic Pantheism. With its doctrine of Divine absorption and eternity, it is but a poetical Materialism—the self-development of Nature into consciousness (in man), without a distinct or personal God. A spiritual world, as a theology relative to such a world, is inadmissible to these scientists. They remand all such ideas to the legendary traditions of the elder ages. Man's personal immortality is, of course, disowned; and moral responsibility, and the distinctions of right and wrong, are reduced to the mere conventionalisms, or at most to the necessities of society.

Yet such is the very constitution of human nature, that such a boldly negative theory of the universe and of life, cannot be accepted by even the most worldly minds without qualification. Whether man has a spiritual essence or not, he certainly has what we call a moral nature—he has moral instincts growing out of this nature—and these instincts, the most potential facts of his constitution, revolt from the utter aridness and hopelessness of atheistic Materialism. What, he instinctively (and yet very logically) asks, is the use of human life, with all its struggles and defeats, if its consummation is in the dust of the grave? What a mockery the instinctive natural affections, if our dead, often snatched from us with no completeness of life, become but motes? What the justification of the toilsome labor and struggle of education, if we are thereby only capacitating the young being to see the more fearfully, the wretched aimlessness and nothingness of life? What nobleness in any high aspiration, if, in proportion as it ascends, it must inevitably descend, like the exploded rocket, in final darkness? What motive for self-denial, if there is no compensation hereafter? What vindication of heroism?

Would it not be preposterous to die for others,—for the State on the battle-field,—if such a death is the utter end of us? Obviously human nature is not constituted for such a theory of its own life and destiny. Society cannot survive, virtue cannot outlast, the tolerableness of human life itself cannot endure, the general adoption of such a philosophy. It is a philosophy of despair.

The Materialistic speculators have, therefore, found it necessary to substitute, in the place of the sublime Christian theory of life, death, and eternity, a "Religion of Humanity"—a sort of deification of humanity—humanity as a unit or aggregate, and as eternal, in its successive generations. It is thus that, while they deny to man personal immortality, they would comfort him with the illusion—the poetical generalization—of an aggregate human immortality. Harriet Martineau has brought herself down to this heartless consolation, and has avowed it. Comte, too philosophical not to see that the human race must have a religion of some kind, elaborately contrived one, with even ritualistic minuteness, on this idea of the aggregate and eternal humanity. Worship this, he would say; make self-sacrifice for this; be moral for this; be heroic unto death for this; there is no other God, no other immortality, no other upshot of the universe; our science shows no beginning, and can see no end to the material system; accept, O men, your functions in it, and be content. Be content? Precisely there, all genuine humanity replies, is the insurmountable solecism—the impossibility of your system of the universe. You turn the earth into a general sepulchre, and the universe into a hell, for humanity. We find ourselves in this universe with faculties and instincts which entirely unfit us for such a fate. Better for humanity to die out, at once, than survive for such a hopeless fate.

The physicists, however, are confronted, through their science, with a very formidable difficulty in their theory of the absoluteness and stability of the universe, and the aggregate immortality of humanity. Science discloses that worlds and suns are destructible, and that aggregate humanity itself may be overtaken with sudden annihilation, if it has no spiritual existence and no immaterial sphere. Suns have disappeared from the heavens by conflagration; and the spectroscopic has lately proved that thousands on thousands of miles of hydrogen are blazing about our own sun. As late as last year a star, in the constellation of the Northern Crown (*τ Corona*), suddenly became luminous as a star of the first magnitude; the spectroscopic proved that it was another conflagration of hydrogen, and that the increase of light must have been accompanied by an increase of heat, which would augment, 780 times, the heat of all bodies within its influence. Such an explosion on our sun (now actually subject to similar phenomena on a smaller, and yet a stupendous scale) would consume to vapor our whole system. The fact that these catastrophes do take place in the heavens, is now indisputable; heretofore the sudden illumination and disappearance of suns could not be explained, but the new spectroscopic apparatus demonstrates that they are caused by the combustion of hydrogen gas. St. Peter's picture (iii. 7-12) of the fate of our system, laughed at by the skeptics, is actually going on, by their own acknowledgment, in distant systems. *The London Spectator* (one of the ablest, though not one of the most "orthodox" of the English weeklies) discusses the fact in the manner above indicated. It says:—

"Comtism offers for the comfort and hope of men the notion of a collective humanity, which is 'the heir of all the ages, of all personal effort and acquirement.' But it is obvious that this notion of a collective humanity, if it is to have any value at all, must include the attribute of permanence. It may seem a very poor thing at the best, but it is absolutely nothing without this. If we are to abandon our hopes of personal immortality, if we are to be content with absorption into this collective existence, if we are called upon to labor and deny ourselves in order that this may grow richer and more noble, we may at least demand the assurance that it shall be immortal. The notion that the accident which may put an end to the existence of the particular being may be repeated on some colossal scale, and put an end to the existence of the universal, is absolutely intolerable. Every faith and every philosophy that has had any acceptance or permanence, has attempted to satisfy this expectation. Most religions have included the notion of a personal immortality, and Christianity has given to it its most definite shape; some, like Buddhism,

have substituted, for this, absorption into Deity; Comtism sets forth absorption into humanity. As we cannot expect to find demonstrative proof which shall decide between the theistic and atheistic theories, we are constrained to fall back upon the presumption which this fact affords. We shrink back with a repugnance which possesses all the probable truth of an instinct from a system which, having first instructed us that personal immortality is a figment of the imagination, and that there is no God into whom we may be absorbed, has no alternative to offer in which the future which we demand may with certainty be found. The mind refuses to entertain the idea of so absolute an annihilation; to believe that, as some recent novelists puts it, the sole elegy over our perishing world will be, that "Some man in Jupiter will say to his wife, 'See, my dear, a shooting star!'" or if, as many philosophers think, the planets are without inhabitants, shall pass into nothingness, unnoticed by any created or uncreated being. It is difficult to imagine that human action could retain any moral vitality under the pressure of such a belief as this. Even the gloomiest Calvinistic conceptions of God and the Divine purposes would be preferable to it."

Philosophy, then, stands helpless and hopeless, apart from Christianity. Christianity, on the contrary, coincides with man's highest constitutional instincts; provides for them all, on a scale of sublimest amplitude; and, at the same time, is in scientific harmony with the indications of the universe.

THE RESULT IN MASSACHUSETTS.

There is no State where the ideas of the Republican party had a firmer foothold than in this. Its majorities of fifty thousand expressed its convictions. But in all these triumphs, Boston lagged behind, often in opposition, never heartily endorsing its advanced sentiments. This year the controversy has been between Free Rum and Prohibition. The pretense of License has nearly vanished from the public speech, and entirely from the public thought. Against the right doctrine as to the treatment of the liquor question, Boston has arrayed herself. She has organized lodges through all the State. She has plotted against the Governor, and by two manifestoes, one of them avowedly Republican, and both of them managed by Republicans, has sought to prevent his election. She has failed in this effort, but has measurably succeeded in the Legislature. The latest returns give the lower branch to the enemies of Prohibition; the upper is, we trust, in the hands of its friends. From this city sixteen Democrats, all rum, are sent to the House, and twenty-one Republicans, most of whom are equally devoted to rum, and some of them more zealously than all others; the chief manager of the new force being a member of the Republican Convention, and elected Senator by the rum votes of both parties. The attempt will hardly be made to abolish Prohibition. Modification is to be the watchword of the shrewdest of these managers. Exemption of lager, ale, hotel tables, apothecaries, and possibly of grocers, will be their war-cry; leaving Prohibition the empty husk of a name, and the suppression of bars and pure liquor saloons as its prerogative. They will throw these overboard to save the rest. But they will pick these up again, after the balance are safe, and open bars and saloons will flourish with their kin, in the indifference or inability of their enemies to destroy them.

What is duty? Pray, preach, organize. The Lord must be inquired of, to save this State from ruin. A victory won by rum, and for rum, inevitably intoxicates the conquerors. No party can rise above the objects that they contend for. The masters of Massachusetts fought for rum. They rejoice over the victory of rum. They are made furious for rum. The real Republican victories for liberty and right were celebrated in Faneuil Hall, by a love-feast, a Christian gathering, and speeches. This victory was celebrated by orgies. *The Journal*, the next morning after election, contained this significant item:—

"A demoralized voter on Washington Street, last night, whilst rejoicing over the success of his favorite candidate for State honors, conducted himself in such a manner that a couple of police officers found it necessary to order him on his way. This he refused to do, and growing exasperated at the (as he supposed) infringement on his rights as a citizen, he drew a knife, and held it in a threatening manner over one of the policemen's head. He immediately received a blow on the head from the billy of the other officer, that rendered him prostrate. He was conveyed to an apothecary's store in the vicinity, where he was attended to, after which he was removed in custody."

This was only one of many. The Boston leaders of

this movement exulted in their speeches over the triumph of rum. They dwelt on nothing else. No talk about Repudiation, or Alabama claims, or Cuban recognition, or Canada annexation, or any such fossils as filled Mr. Sumner's cabinet at Worcester with as full and valuable a collection as was ever gathered in a scientific museum — they talked only on liberal legislation. The Sons of Liberty held an out-door jubilation in State Street, and their chiefs harangued the crowd, Col. Stevenson urging the friends of "liberal legislation" to stand by their principles, and assuring them of their final triumph. The forum and the pulpit must be employed against this evil, and the political parties be compelled to denounce it, or one created of those who believe, and can vote after their belief.

The work is just beginning. Prohibitionists have nothing to fear. Let them be as bold, as organized, as faithful as their enemies, and they will completely triumph.

Rev. Dr. G. M. Steele delivered the address before Garret Theological Seminary at its late Commencement. His subject was, "Our New Civilization." He thus contrasted the educational condition of different States:—

"In Vermont there were only 886, or 6-10 of one per cent., that cannot read or write; in Massachusetts 1,345, or only one quarter of one per cent. In New Jersey there were 9,182, or nearly 2 1/2 per cent., which was fourteen times as great as in Massachusetts. In Illinois there were 38,421 — over six per cent., or about twenty-four times as large a proportion as in Massachusetts. In Indiana there were 54,120 — being ten per cent., or forty times as large a proportion as in Massachusetts, and in Kentucky 63,286, which was sixteen per cent., and was sixty-four times as large a proportion as in Massachusetts. The rest of the Southern States would average still more than Kentucky. The ignorant gravitate toward the city. In the West the large proportion of the foreign population can read and write, while in the East it is the contrary. In Massachusetts there are 44,000 illiterate white foreign to only 1,400 native, and in New York there are 96,000 to 20,000 native. From this state of things he argued great national peril, for an ignorant democracy was the most dangerous and uncontrollable nation in the world."

This is his view of the Woman Suffrage question:—

"He declared that neither sex nor color should be a restriction. It was neither in accordance with the principle of our new civilization, nor the disposition of the people, nor was it quite safe to refuse women suffrage. In the Garden of Eden, on the great question of the future moral condition of the world, Eve voted as well as Adam; and though they both voted wrong, there is no reason why one more than the other should be deprived of the privilege of trying to remove the curse, and set the world right again."

He closed with this fine quotation from President Quincy. Would it were now the moving principle of his University:—

"Human happiness has no perfect security but freedom, freedom none but virtue, virtue none but knowledge; and neither freedom nor virtue nor knowledge has any vigor or immortal hope except in the principles of the Christian faith, and in the sanction of the Christian religion."

ART. — Bierstadt's "Nevada," at Childs & Co.'s, is having a fine run of visitors. It gives a superb combination of mountain and lake, snow-peaks and waterfalls. It is one of Bierstadt's best. Mr. Alvin Adams has bought it, and it will soon be removed.

In the same house is one of Brown's finest pictures — "Fount of Trevi, at Rome." It is a grand moonlight. Seldom, if ever, was that "abyss where the everlasting stars abide," more perfectly drawn. It is "heaven's profoundest azure." The picture will yet be prized above Bierstadt's.

DIFFERENCE OF OPINION. — The Journal thinks the late election decided against Prohibition but not in favor of "free rum." The Transcript thinks the aim of the Anti-prohibitionists is to remand the whole question of the use and sale of intoxicating drinks to the "ethical region;" that is, if we understand it, to the realm of debate and persuasion, but not of law. There is no doubt that the leaders of the opposition to Prohibition mean just that, and that is "free rum." No license-no restraint, no interference with this business any more than any other. Tax it if you please, talk against it as against infidelity, but do not "regulate it." Such is the inevitable issue if they succeed; such was its practical issue last year. The humbug of License is "played out." Only two foes are in this field to-day, Prohibition and Free Rum. Every journal, pulpit, and voter, must soon elect which of these two to choose. May they choose for God and their fellow-men.

The Eighth Ward in this city set a good example. It put up a Prohibitory ticket and polled one hundred and fifty-seven votes. A like average would have given 2,500 votes for Prohibition in this city. If we had that nucleus we could ultimately win the mastery of Boston. Until it is subdued, neither Massachusetts nor New England is ours. Hundreds of our friends vainly sought for a ticket to vote. All was rum. The Journal thinks it was a terrible disaster that this "bolt" elected three Democrats instead of three Rum Republicans. That was its best feature. It showed the power of the Prohibitionists. Had like tickets been in other wards, like results would follow, and Republicans who wish for office would respect the men and principles they now despise.

SPECIAL ANNOUNCEMENT.

The publishing agent takes pleasure in announcing that a volume of NATIONAL SERMONS AND ADDRESSES, by Rev. Gilbert Haven, will be given as a premium for two new subscribers to the HERALD.

The price of this book is \$2.50.

WAS IT SO? — The Christian Era says:—

"Prof. Agassiz, in the opening course of his lectures recently at Harvard, is reported as saying, 'I do not wish any one to come to my lectures who believes the book of Genesis, as given in the Bible.'"

If such be the spirit and letter of his teachings, the students in his departments had far better go untaught. Prof. Dana and his school at Yale will use no such language concerning God's word, nor will Prof. Rice in his lectures. Well does the Era add:—

"Prof. Agassiz is a great man in the world of letters, but greater men than he have failed to outlive the Bible, or prove it untrue."

"Veritas" employs a column in the Transcript to show a seeming inconsistency in another. What has that to do with THE HERALD? We quoted words that express present views; it quotes those that expressed past views. They are consistent. For one may say that State Colleges cannot distinguish in religion, and yet say that the Church should superintend the higher education. It is because State Colleges are so powerless, that they must be either false to their own theory or else come to naught.

THE WAY IT TAKES. — This comes from Pennsylvania: "Your paper is alive and Methodist. Have fallen in love with it. Please send me a copy for one year."

The Connecticut Methodist Convention meets at New Haven the 25th instead of the 18th. Let every church send its delegate, and every minister be present. Remember also the Massachusetts Convention, December 13th and 14th.

Elect your delegates, and send names to Rev. Wm. McDonald, care of J. P. Magee. The Northern Advocate is stirring for a Western New York Convention. Better hold one for the whole State at Albany or Troy.

The exact status of the Massachusetts Legislature on Temperance, is thus summed up by The Boston Daily News. Senate: Prohibition, 21, License or Free Rum, 17, Very stringent License or Modification, 4. House: Prohibition, 100, License 112, Very stringent License, 28. This shows a hot winter at the State House.

The Republican will find after a while that THE HERALD was not far out of the way when it said of secular colleges, "Let them depart." Michigan has offered its presidency to two gentlemen, and each has declined it, Prof. Seelye of Amherst, and Pres. Angell of Burlington. That the head of so small and obscure a Church college as Burlington should refuse the crown that most secular and semi-religious papers consider the greatest in the land except, possibly, Harvard, is a hard blow at their favorite theory. Dr. Anderson would have had it offered him, had there been any hopes of his receiving it. They will find that marriage is preferable to free love, and a Church to a conglomeration. The Republican don't like to have its prophecies as to the dying out of Church colleges prove a failure, but it will have to. May it have grace to accept fate, and acknowledge that Christ and His Church have some power yet in the world.

Among the famous deaths this week, the lesser ones are unnoticed. But that of Mr. C. C. Moody, of Malden, fell upon his townsmen with unusual regret. He fell dead while ascending his stairs to bed. He was an active member of the Congregational Church, and well known in the city as a printer and publisher. His genial countenance will be greatly missed at all the public gatherings of his town and the meetings of his Church.

The best musical entertainments in this city are by the symphony concerts given afternoons, eight of them during the winter. They began last week Thursday. They are chiefly orchestral, and comprise the best works of the masters. The drama of Creation and of Human Life by Spohr, the chief work of that concert, is an elaborate attempt to reproduce scenes and events in tones, a work of feeling and power, especially in its tender and sad passages. These concerts are a fine educator to those who can enjoy them.

The Evangelical ministers of Boston and the vicinity, assembled at the Meionian on Monday last, to hear the report of their committee on welcoming Father Hyacinthe. Rev. Mr. Prentice made the report. He had a very cordial reception. Father Hyacinthe expressed himself a firm believer in the Gospel of Christ, and that he would be glad to meet the committee and the brethren they represent, when he comes to Boston. A letter has been sent him by the committee in the name of the ministry, which will probably be published when his answer is received. His letter to the Evangelical Alliance, is in the highest strain of Christian faith and life. In it he rejoices that all true believers are "united in the grace of the same God, the blood of the same Cross, and the Host of the same Trinity." He has a letter of introduction and approval from Pressense to Dr. Kirk. The action of the committee was approved by the meeting, and power given them to carry out their plans.

A word or two got into the first note in "Our Social Meeting," which ought to have been omitted. Our writers should steer clear of all personalities.

The Fair at Winthrop Street Church, Roxbury, opened finely on Tuesday afternoon. It continues three days.

NOTES.

WHAT A DIFFERENCE! The Sons of Liberty assembling in 1869 at the old State House to rejoice over the triumph of Rum, and the Sons of Liberty assembling in the same place a hundred years ago to rejoice over the triumph of Christian and National Liberty. The fathers are put to shame by the "sons." The old is better.

A GREAT FIGHT: — The next Massachusetts Legislature over rum. Parties are so mixed that nobody can tell "to other from which." A long and stormy time is sure. The journals who fancy Prohibition dead will find themselves greatly mistaken.

The anniversary of the Methodist S. S. Union took place at Columbus, Ohio, last week. We expected details from its Corresponding Secretary, but they failed to come in, time. The papers report an excellent season.

A good way to put out a panic, if not a fire, was tried in the Congress Street Methodist Church in Troy on Sunday. An alarm was given of a fire in the church, which created great cries and confusion, when some one struck up a familiar tune. All soon joined and quiet was restored. The fire was got under and the scare.

A Lutheran minister lately refused to let a Methodist preach a funeral sermon in his pulpit. It made a noise. He appealed to Dr. Schaeffer, President of the Lutheran General Council for support, and was thus sustained:—

"If, therefore, you had reason to believe that the said Methodist minister would not so preach the truth of the Word of God, as the same is taught in the confessions of our Church — it was simply your duty, in obedience to the Word of God, to forbid and prevent his preaching in your pulpit — and I hope your congregation will unanimously stand by you."

Well does the Pittsburg Advocate add, that—

"The lesson to American Methodists is, that their mission is not done till such pure nonsense and bigotry are driven from the world."

A spirited debate took place in Natick, three nights last week, between Rev. Miles Grant and Rev. Henry Lummis, on the punishment of the wicked. Rev. Mr. Grant has made this a specialty for years, but the acute and educated brain of Prof. Lummis, supported by the Scriptures, was too much for his antagonist. He made his points with rare force and felicity. We should like to pair these off in all Advent-troubled communities. It would help the truth.

Mrs. Stowe and Henry Ward Beecher are only a year and a week apart in age.

PERSONAL.

A VETERAN GONE. — Rev. Heman Bangs died in New Haven, November 23, in the eightieth year of his age. He received fifty-four appointments during his ministry, was a strong man in the Church, and very prominent in the Anti-slavery war. He has been very useful in building up her interests. He said that 10,000 persons have been converted, and joined the church through his ministry. What a crown of rejoicing such a life will give forever.

Rev. Ephraim K. Avery died at Pittsfield, Ohio, Oct. 23d, aged 70 years. He lived respected and died regretted by his neighbors and acquaintances. His name made more noise in this region thirty years ago than that of any other man who ever appeared in the Methodist pulpit. He was charged with the murder of one of his members and tried for it. The excitement was fearful. No murder trial since, except Dr. Webster's, was more intense, and probably his did not create equal talk; for Avery's Church and profession fed the flame. He was acquitted; but public sentiment remained unsettled, and he left the ministry soon afterward. No light has ever been thrown on the affair. His death seals it all up unto the judgment day.

Rev. Mr. Fulton, of the Tremont Temple, is doing excellent work for Christ. No preacher in this city is more faithful or successful. His church is large, his house crowded. He is a bold, earnest, God-fearing, Christ-loving, soul-saving preacher.

Mr. Wm. Frederic Poole, late Librarian of the Boston Athenaeum, has accepted the post of Librarian of the Public Library of Cincinnati. No one in the country is better fitted for that place. He knows books "like a book."

Rev. Dr. Stephen H. Vail, is appointed United States Consul to Rhenish Bavaria. His education and training will find a pleasant field in this position.

Rev. Mr. Trafton, last week, gave an account of an interview with President Pierce, and of his having left public life to become a Methodist preacher. Rev. Mr. Prime, in the New York Observer, relates this incident, which partially confirms that statement. It shows how he was affected toward preaching:—

"Another day was his Reception Day, and he asked me to stand with him and assist in receiving the guests. Just before 12 — the hour of reception — he called at my room and took me to the East Room, where we walked up and down until the doors should be thrown open to the public. I was thinking how proud and enviable the position of a man who is the head of a great nation — the Chief Magistrate of millions of prosperous and happy people! As if he were divining my thoughts, he passed his arm over my shoulder, and, leaning upon me, said: 'After all, the man who preaches the Gospel and wins men to heaven has the highest office on earth.'"

How many preachers desert this calling of God for far less than even political honor. "He that turneth many to righteousness, shall shine as the stars forever and ever."

Rev. Dr. Coggeshall has entirely recovered, and is again at work on his appointment. The Church will rejoice with him.

The Methodist Church.

MAINE.

MARYLAND RIDGE.—Rev. J. W. Sawyer writes: "The year 1856 witnessed the commencement of Methodism in this place, and the church then organized, has ever since been struggling to maintain stated religious worship, though often in the face of difficulties. Sometimes the prospect has looked dark, and especially so during the last year and a half. But the Lord has not forgotten to be gracious. During the present Conference year six have been converted and one reclaimed and we are fully expecting a powerful work of the Spirit among us. One of the long felt needs of this church has been a suitable house of worship, the one occupied not being owned by the society, and being decidedly behind the times, and by much prayer and the blessing of God, we have at last begun to build a house which for neatness and attractiveness we think cannot be surpassed. The church has come up as one man to this work, many actually sacrificing for the cause. New courage inspires all our hearts, and we believe that Maryland Ridge will yet be a desirable field of labor."

NEW HAMPSHIRE GLEANINGS.

We hear good reports from various charges in the eastern part of the Conference. Epping Camp-meeting gave new life to many souls and churches. The workers have been out in the vineyard, and the harvest is being gathered with shoutings of "Grace, grace unto it."

In old Londonderry, where the people celebrated so enthusiastically the one hundred and fiftieth anniversary of the settlement of the Scotch-Irish in June last, God has come to the people. The pastor of the M. E. Church, Rev. A. A. Cleaveland, was peculiarly tried that so few of the people attended the social meetings, and especially, that so few members of the church were there to add interest and strength to the services by their faithfulness to duty. One Sabbath afternoon in September, the pastor finished his sermon and came down out of the pulpit into the altar, and stated to the congregation that he would like as many members of the church as would pledge themselves to come out to the social meeting that evening and work for a revival of religion, to rise to their feet. Most of them accepted the challenge, and rose. Then he requested such persons as were not members of the church to pledge themselves to come out to the evening meeting, and nearly the whole audience rose up promptly.

The first step was successfully taken. The evening came. A large congregation was in attendance. The good work was commenced in a good way, and continued until some fifty souls have been brought to Jesus, and now delight to testify of His love. From here and there all around, we hear of the Spirit's quickening influences in the churches, and souls anxiously inquiring to find their Lord.

The Methodist Episcopal Church in Portsmouth, under the pastorate of Rev. H. L. Kelsey, has been reopened. For several months this church has been in the hands of workmen who have taken down the side galleries, put in new seats, arranged an orchestra behind the pulpit, painted and burnished, the furnishing, until it is said to be a very handsome house of worship. Rev. J. A. M. Chapman preached the sermon at the reopening, from the words, "The wages of sin is death," &c. It is said to have been a powerful statement of the truth.

Here is a singular manifestation in church-constructing taste. While St. Paul's Church, Manchester, and this church in Portsmouth have just taken down their side galleries, St. Paul's, Lowell, and Walnut Street, Chelsea, have just improved their audience chambers by putting in side galleries. Verily, there is a variety of taste.

Feeling on the subject of Temperance is on the rise among the people of this goodly State. Temperance literature is being circulated freely. Temperance sermons and speeches are the order of the hour. The politicians keep their hands off; no word or speech do they offer; doubtless they fear to appear in the front rank, and it seems that none dare touch this cause of God. What they would say if they should speak, or do if they should act, remains a mystery. But to act, or not to act, that's the question that puzzles scores in this trying hour. But the election for a constabulary is appointed, and the hour to vote is soon upon us. In that hour we are to embrace the grandest opportunity ever offered the friends of this great reform in this State. It is necessary, therefore, that no man should be deceived by false statements concerning the expense of the Constabulary in Massachusetts. Seventy-two thousand dollars, and more were put into the State treasury in Massachusetts, after all the expenses of prosecution were paid, as a result of a three years' trial.

Some are talking about going back to the pledge, and old fashioned Temperance organizations, that they may engage in old-fashioned work, and thus march to victory. With our proposed law, we are in the true line of progress. The Pacific Railroad is finished. The Atlantic Cable is laid. The Suez Canal is about to be opened. Human freedom has triumphed. Universal Suffrage is almost certain. The advocates of woman's rights are on the march. Let the Temperance reform have a fair chance in the midst of these modern improvements. Let a constabulary strike with the strong arm of the law in New Hampshire and the rural districts can have liberty from the rum power immediately, and the cities will soon come after them, praising the power that has saved them from an awful curse.

VERMONT.

NEWPORT AND DERBY.—These two places were made one charge last Conference.

There has never been regular Methodist preaching at Newport till since that time. The Baptists kindly gave us their church at five o'clock, P. M.

Immediately after Conference a church was commenced, and in a little over four months was finished and dedicated to Almighty God.

The building is of wood, 60x42 feet, painted white, having a spire 130 feet above the sill. The audience room is finished throughout with brown ash. There is a commodious vestry, not yet finished, under the church, but all above ground. It is heated with hot air. The pulpit, altar, aisles, pews, and orchestra are carpeted uniformly.

The ladies furnished the carpets, lamps, chairs for the pulpit, etc.

Carlos Pierce, esq., of Stanstead, P. Q., has furnished very nice damask hair cushions for every seat, at less than half their real value. Another example of his benevolence.

This church, which is the best church building in the county, was dedicated Sept. 17th. Profs. C. W. Cushing and I. G. Bidwell of Lasell Seminary, preached the sermons. The former from Col. iii. 11, and the latter from Hag. ii. 7. Prof. Cushing announced as his theme "Christ all and in all," and Prof. Bidwell "Christ all and over all."

The Methodist church at Derby has been thoroughly repaired.

A high gallery and an old fashioned pulpit have been supplanted by more modern styles.

New plaster with hard finish, new windows and thorough painting, make the old church look quite new.

The ladies have furnished the inside with carpets, lamps, chairs for the pulpit, etc.

This church was reopened for divine service on the 21st of October.

Rev. I. Luce, P. E. of the District, preached in the morning, and Rev. H. G. De Witt, a Baptist Evangelist, in the afternoon. These services were very interesting and profitable.

The repairs on the church at Derby cost about \$1,000; the new church at Newport, with the furnishing, cost about \$6,000.

All this has been provided for, except less than \$1,000 on the church at Newport which will be arranged for, we hope, in a few days; so that no church debt is to embarrass us at either place.

We are now looking that the spiritual house may be as greatly improved as the church-building at Derby; that the membership may stand peerless for devotion in all this section of country, as the church building at Newport does. We rejoice in some tokens of God's presence and power. O that "showers of blessings" may come upon us!

H. A. SPENCER.

DERBY, Nov. 1, 1869.

PROVIDENCE ITEMS.

For some months past a meeting for the promotion of Christian holiness has been held on Monday afternoons at Asbury Chapel, whose pastor, "an Israelite indeed," has done much to secure it becoming what it now is, we trust, a permanent institution. It is, however, hereafter to be held at the vestry of Chestnut Street, that being a more central and easily accessible place than Asbury, and—for the better accommodation of ministers—on Friday, instead of Monday afternoons. Christian friends visiting this city can "govern themselves accordingly." We say "Christian friends," for we mean those of all denominations. This is not a Methodist meeting, though in a Methodist sanctuary. Bro. John Allen's saying, "The Lord will sanctify a Baptist just as quickly as a Methodist," has here been proved true; and two Baptist deacons, connected with one of the most prominent churches of that name, are among the most active workers in this blessed means of grace. They have been immersed all over in the cleansing fountain, and their hearts are "sprinkled from an evil conscience." In no degree behind them in either zeal or purity are some Congregational brethren and sisters. Holiness, wholeness, makes no one love his own sect less, but makes all love Jesus more, and therefore in this meeting all are so one in Christ that denominational peculiarities cease for the time to be distinctive.

Our two mission churches, Asbury and South Providence, are each to have a course of lectures for their benefit. The Asbury Chapel course was opened on Friday evening of last week by Rev. Mark Trafton, who delivered to a fair audience and with good effect his witty and amusing poem, "Lights and Shadows of Itinerant Life." This course is to include Charles Sumner and W. Morley Punshon. Bro. Trafton is also to open the other course; and we learn that the programme, which is not yet complete, is to be well spiced with Boston condiments. It is hoped that we shall have the privilege of hearing the author of "Credo," and some other well-known representatives of the pulpit talent of the "hub."

Wednesday evening we were one of a crowded audience, to whom Anna Dickinson portrayed, in burning words, the real character of the whitened sepulchres of Salt Lake City. The theme of the eloquent speaker was certainly not a very pretty one, and she depicted its lights and shades with a bold hand; but of either coarseness or pruriency the lecture had none. Those who complain of the offensiveness of the subject, would do well to remember that you can not put an ugly thing out of sight by refusing to look at it. The people of this country, — with rare exceptions, "like angel's visits, few and far between," — are as apathetic with reference to the iniquity of Mormonism as they are concerning the harem of the Sultan

of Turkey. A good, hearty, moral indignation against it will do them no harm. And such this lecture is calculated to inspire.

Thursday evening, Kate Field delighted us with her pictures of the Adirondacks, and touched our hearts as she described her visit to the grave of John Brown.

Both of these lecturers were thoroughly womanly, — Miss Field, in fact, was a little too much of the "fine lady," — but he must be something of a bigot who would assert that the platform is not much enriched by the brilliancy of the one, and the eloquence of the other. It's as ladylike to denounce Mormonism as it is to darn stockings. John Brown's praise is as thrilling from the lips of a lady, as though uttered by the most stalwart of masculine patriots.

Oct. 31.

WISCONSIN.

The average salary paid to the ministers of the Wisconsin Conference, exclusive of donations, is \$718; including donations, \$786. The highest salary paid, exclusive of house rent, was \$2,000; lowest, \$200. The highest donation was \$425; the lowest, \$30.

TEXAS.

How far this State is from reconstruction is seen in this fact, which occurred on the sixth of September last. It was reported in the *New York Herald*.

"While Rev. M. Ferry, a local Methodist preacher, was addressing a congregation at Columbia, Brazoria County, Texas, on the evening of the 5th instant, six armed desperadoes entered the church, and fired on and killed him instantly. Rev. Mr. Hardwell, the minister in charge, who was sitting in the pulpit, was knocked down by one of the ruffians, but as he is a very powerful man he rallied and took the weapon away from his assailant. The assassins then ran out of the house. Seventy freedmen armed themselves, and mounted in hot pursuit, with instructions from the United States Marshal to bring the ruffians back dead or alive. A terrible state of affairs is said to exist in that section of the country."

THE M. E. CHURCH, SOUTH.

The Rev. Dr. Winfield writes us: — Our Conference is all ablaze with revivals. The like has not been witnessed for years. Hundreds are being converted and added to the church. My own district is all alive. In this station (Camden) we have just closed a very fine meeting. Over 40 accessions to the church. Camp-meetings are common and powerful. I am just home from one in Bradley County. It was glorious. I leave for another in La Fayette County in the morning. I attended the Washington District meeting a week ago; it was very fine. The Presiding Elder presided, to the satisfaction of all. All the preachers of the District, except one, were present, and seemed deeply imbued with the spirit of their work. Our people are building a fine frame-church in Washington. It will be a beauty when completed. I came by a camp-meeting on my return home, and found Brother Morris and the local brethren well-nigh broke down, but the church was all alive and many were being converted. Churches are going up all over our Conference; parsonages, too. — *Nashville Advocate*.

SUDDEN DEATH OF A CLASS-LEADER. — Brother John Maynard, one of the old leaders of Sharp Street M. E. Church, Washington Conference, died recently while in the act of leading his class. He had led one half of his class, and while singing, "And must I be to judgment brought," etc., fell on the floor and expired.

CANADA.

The *Canada Christian Advocate* reports the following summary of M. E. Church property: —

Niagara Conference: chapels, 168, value \$170,738; parsonages, 42, value \$26,600. Ontario Conference: chapels, 117, value \$102,920; parsonages, 29, value \$14,790; Albert College, \$35,000; total value, \$152,710. Bay Quinte Conference: chapels, 70, value \$91,110; parsonages, 31, value \$16,444; total value \$107,556; making for the three Conferences, 345 chapels, 102 parsonages, valued at, including college, \$457,599. This is a gratifying increase over past years, and should have the effect to encourage us in our labor. Taking the above figures and comparing them with the report of the Church property for 1861, we find there is a difference in favor of the present of \$198,928, or an average increase of over \$24,000 a year for the past eight years.

CONFERENCE VOTE.

	For.	Against.	Total.
Alabama.....	14	0	14
California.....	67	19	86
Central German.....	65	12	77
Central Illinois.....	107	80	187
Central Ohio.....	56	38	94
Cincinnati.....	92	28	121
Colorado.....	10	0	10
Detroit.....	123	35	158
Delaware.....	37	1	38
Des Moines.....	76	8	84
East Genesee.....	123	27	150
Erie.....	144	94	238
Genesee.....	70	13	83
Georgia.....	89	0	89
Holston.....	52	0	52
Illinois.....	129	15	144
Indiana.....	60	23	83
Iowa.....	82	8	90
Michigan.....	94	44	138
Minnesota.....	56	7	63
Nevada.....	5	5	10
N. W. Indiana.....	61	29	90
North Ohio.....	66	49	115
N. W. German.....	68	2	70
Ohio.....	72	62	134
Oregon.....	38	13	51
Rock River.....	109	23	132
Southern Illinois.....	86	10	96
Southeastern Indiana.....	78	5	83
Southwest German.....	63	2	65
Tennessee.....	36	0	36
Upper Iowa.....	112	8	120
West Wisconsin.....	69	14	83
Wisconsin.....	113	4	117
	5,614	608	6,222

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — Num. xiv. 21.

TURKEY.—The work of God is advancing gloriously in Turkey. Even the villages in the Taurus Mountains are receiving the word of the Lord. The Rev. Mr. Trowbridge writes in the *Bible Record* respecting the work there. We extract the following:—

"We reached here on the 1st of October; since then I have been to that notorious home of rebels against Turkish authority—Zaitoon. You remember that Brother Montgomery and Pastor Avedis were nearly killed there in 1896. I remained there from one Thursday afternoon until the next Monday morning without molestation. It is impossible in a short letter to give you details of all I saw and heard. You can imagine the pleasure with which I preached the word to the little company of fifteen or twenty Protestants, who have had the grace and courage to come out boldly on the side of Bible truth. There are some very promising young men there, two or three of whom greatly desire to prepare themselves to enter our theological school. What especially delighted me was their familiar acquaintance with the Scriptures. They did not seem to know anything about any other books; but in ordinary conversation they would say, 'As Christ says'—'As Paul says'—'As it is written in such a place,' giving the very words of the sacred text. One of them had recently given his wife a hard beating. On my remonstrating with him, he replied, 'Does not the Apostle say, 'Wives, be obedient to your own husbands?' Mine would not obey me, and I had to whip her; the Lord knows that I did it not for my own pleasure, but for His glory.' I told him he had better glorify God in some other way. They are babes in Christ, but they truly desire the sincere milk of the word. In all their discussions with the Armenians they bring them at once to the test of God's word. The Protestants can now freely and safely discuss religious questions in the markets and streets, and they avail themselves of the opportunity, you may be sure. I love to think of these appeals to the 'law and to the testimony' that are daily made in that wild mountain town. As the Armenians fully acknowledge the authority of God's word, they are often put in a tight place. A very illiterate man, who can barely read, is a terrible opponent when armed with 'the sword of the Spirit.' Since coming back from Zaitoon, I have made another tour sixty miles to the west, among the Taurus Mountains. I visited four Armenian villages, and in every one found copies of the New Testament and enlightened men. These villages, for various reasons, have not been visited by the missionaries, but have had occasional visits from the student colporteurs. At one village I preached for two hours to about seventy villagers, who sat round me on the flat roof of a house; in that house were two copies of the New Testament. In another village I preached, by request of the people and priest, in the Armenian Church. The people all sat down on the floor when I began; and paid the most strict attention while I told the story of Christ's sufferings and death. In that church there was a very old manuscript Bible in the ancient Armenian language. I thought of you as I turned over its worm-eaten leaves; the words, 'Thou shalt not covet,' and 'Thou shalt not steal,' came into my mind, and I shut it up and laid it back in its little niche. Really, it is not worth one cent to the people, for they don't understand a word of it, and don't use it at all. On the money plate of the church were several old coins; one had the noble head and the name of *Cæsar Augustus* plainly stamped upon it. This the priest gave to me. Of course it took me at once back to 'those days' when 'there went out a decree from Cæsar Augustus, that all the world should be taxed.' How near does such a little thing as that bring us to the days when Christ was born! yet what tremendous upheavings there have been in the world in consequence of the words He spoke! And the work of upheaving is still going on—in fact, has only fairly begun."

RESPONSIBILITY OF MINISTERS.—The following remarks from Dr. Thurston's recent address at a meeting in behalf of the American Board, should be read and carefully considered by all Christian ministers:—

"In regard to the subject of liberal giving, a great responsibility rests upon us who are ministers. We are to develop the grace of benevolence in our churches, as well as the grace of humility, faith, hope, or any other grace. Indeed, without developing this, we cannot, to any great extent, develop the others. They all have their root in this. What is a man's faith, or hope, or profession, or religion good for, who, seeing the heathen destitute of the bread of life, and hearing their cry for help as it comes sweeping across the ocean, turns away, coldly saying, 'Be ye filled,'—'be ye saved,'—notwithstanding he give them not those things which he knows are needful to their salvation? what doth it profit?"

IS THE MISSIONARY SPIRIT INCREASING?—We believe it is. It is taking a stronger hold of the Church than ever, and is becoming a more fixed and abiding reality. The Church is understanding better her true mission, and is beginning to comprehend more fully her work—the conversion of the world to Christ. But there is room for improvement—the Church should become more thoroughly missionary in its spirit; it should receive a new and fuller pentecostal baptism. This is the true missionary spirit, and just in proportion as the Church receives it, it will be in earnest to save the world. O for the pentecostal baptism in all its fullness to come upon the Church; then will she become mighty and successful in accomplishing her great work.

GENERAL INTELLIGENCE.

CONGREGATIONALIST.

Maine has 240 Congregational churches connected with conferences, of which 57 have pastors, 86 stated supplies, and 21 are supplied by licentiates. The total membership is 19,969, of whom 3,516 are absent, and 546 were added during the year on profession. The real gain, after deducting deaths and emigration, is 174. Maine has an active Home Missionary Society, which supplied preaching at about 100 stations last year. Vermont does a similar domestic work, with 49 aided churches and 19 itinerant fields. There are reported 196 churches, with 18,693 members, of whom 3,127 are absent. On profession 866 were added, and there is a net increase of 423.

Work is already commenced on the foundations of the new Congregationalist meeting-house at Melrose, which is to cost \$27,500, or \$30,000 including the furnishing. It is to be a Gothic structure, with a chapel in the rear. The church now holds services in Lyceum Hall, with one sermon a Sunday.

BAPTIST.

We have had a recent visit from an excellent and highly commended English brother, Rev. James W. Todd, sixteen years a Baptist preacher at Sydenham, near London. He is in this country for a brief period. His statement of the feeling in England with respect to the United States is eminently gratifying.—*Watchman*.

We are permitted to announce that our Boston pastorate, so much weakened the year past by death and by removal, is to be strongly reinforced not only by the coming of Rev. H. A. Cooke to the Bethel, but of Rev. G. F. Warren, of Malden, to Bowdoin Square.—*Ibid*.

The new house of worship at Hyde Park, is progressing finely.

There is a good work of revival going forward in North Dorchester.

In Jay and Lowell, Me., gracious influences of the Spirit are being enjoyed and souls converted.

Shawmut Avenue and Broadway churches, Boston, are wanting pastors.

PRESBYTERIAN.

The Old School Presbyterian Committee on Systematic Benevolence, assessed \$196,000 on the New York Synod. Of this, \$68,000 is for foreign missions, \$59,000 for domestic missions, \$14,000 for education, 12,000 for publication, \$20,000 for church extension, \$10,000 for disabled ministers, and \$12,682 for freedmen. This synod reported at its meeting last week an increase of 8 churches and 1,097 members; while 1,834, or 11 to each church, were added by profession during the year. The Sabbath-schools have 21,377 members, an increase of 2,213. The total receipts were \$882,039.

The Beach Street Presbyterian Church in Boston is highly prosperous under the ministry of Rev. James B. Dunn. He has been ill about three months, but is now at work again. During his sickness, among those who supplied his pulpit were Rev. Mr. Price, of the Boston Theological Seminary, and Rev. Gilbert Haven.

THE NEW PRESBYTERIAN CHURCH.—The new Presbyterian Church now being built on Berkeley Street, Boston, at the junction of Chandler and Lawrence streets, is nearly completed. The building is fifty-five by forty-five feet. The lower part will be finished as a residence for the pastor, Rev. Alexander Blaikie, and a small tenement will also be finished for the sexton. The second story will be devoted exclusively for the church and will be the full size of the building, with galleries, and when finished will be one of the best lighted and ventilated churches in the city. The interior will be finished plain, but bold and handsome, in wood, and will seat about 1,200 persons. The exterior of the church is built of face brick and freestone, well ornamented and finished in the Gothic style of architecture, with rich, stained glass windows. The front, on Berkeley Street, has two fine towers rising above the main roof, and finished plain with pointed roofs, ornamented. The church will probably be ready for occupancy by January, 1873, and will cost about \$40,000.

EPISCOPAL.

Rev. James Kent Stone, D. D., late President of Hobart College, at Geneva, N. Y., denies, through Rev. Dr. H. C. Potter, of Grace Church, New York, that he has either "renounced the tenets of the Protestant Episcopal Church," or become a convert to Romanism.

The Protestant Churchman intimates that a letter may be expected from ten or twelve bishops, in the form of a letter to their brethren, urging a modification of the baptismal office to be made at the next General Convention.

A Low Churchman some time ago made the remark, that, though he was opposed to surplised choirs, yet he would rather have that than many of those common quartette choirs, the members of which go out during sermon time, and often for the purpose of getting lager beer. He would like to see some discipline of those rectors who tolerate such practices in their churches. We ourselves have known of such things as playing games, ice-cream refreshments, and even a brandy-bottle behind the screen "up in the organ-loft." We advise Evangelical ministers to look "up stairs" occasionally.—*Protestant Churchman*.

LUTHERAN.

The Festival of the Reformation, as it is called by the *Lutheran Observer*, occurs this year on Sunday, Oct. 31st, and will doubtless be observed with special services in all the churches of that body. "Whilst the Pope is marshaling his forces, the followers of Martin Luther will have the opportunity, on that day, to let His Holiness know that after three hundred and fifty-two years have passed, they find nothing in Luther's words nor works to retract."

The report of the Evangelical Lutheran Synod shows 997 congregations (Kansas not reported), 591 ministers, 91,720 communicants, a net gain of 9,478. The total amount reported as expended for all religious purposes is about \$366,000.

THE JEWS.]

Tender interest relative to the condition of the Jews in this city, was aroused at the daily prayer-meeting a few mornings since. A converted Jew remarked that he had often heard brethren exclaim, "How much Christ has done for me!" but almost never, "What have I done for Christ?" He felt that a deep interest now exists among his people in respect to the religion of Jesus; that many of them are inquiring candidly concerning this Christ, and that the time is favorable for labor among them. A fellow convert enforced the remarks of his brother, and the interest of the meeting was absorbed in this subject. The noon-meeting is usually fully attended, and very interesting. It was conducted by Gen. O. O. Howard on Thursday of last week.—*Congregationalist*.

The editor of the *Chicago Churchman* writes from California: "The best church in San Francisco is not a church, but a synagogue. To be sure, this is an improvement on Milwaukee, as we have heard it represented out here, where the best and most churchly building is a brewery."

ROMAN CATHOLIC.

ROMAN CATHOLICISM ON THE RAMPADE.—Crossing Boston Common the other morning, an Irishman of fifty years of age, with the materials of a picture-framer under his arm, saluted us suddenly with, "Good morning, your Reverence; isn't it Bishop Williams?" "No," we modestly replied.

"But it is Bishop Williams, I'm sure," he insisted. "No," we reassured him. "Well, but ain't you a Catholic?" he urged. "No! not in your sense," we said. "And why ain't you a Catholic?" he screamed, raising his voice in a very excited manner. "Didn't our blessed Lord say, 'All power is given me in heaven and earth,' and didn't He say to Peter, 'On this rock I build my Church?'" etc. Not feeling inclined to a theological argument with a stranger, on the public Common, we were passing on, when he discharged after us a volley of abuse of the most excited and exciting character. A few moments would have raised a mob, and a little of his fanaticism, added to by others' sympathy, would have subjected us to injury as well as abuse. May we not live to see the Roman Catholic Church resuming its character of inquisitor and persecutor in our country yet! This was one alive from the coming bonfire!—*Exchange*.

MISCELLANEOUS.

DEPRIVING THE POOR OF THEIR SABBATH.—Christians should be careful that by no act of theirs the poor are deprived of their day of rest. A pastor laboring in the eastern part of this city, stated in our hearing the other day, that one of the principal hindrances to a proper observance of the Sabbath, was the service required on that day from storekeepers and others, in order to supply milk, bread, meat, ice-cream, etc., to families, many of whom were members of our principal churches. [Daily morning papers might be added to the list.] This is an evil that should need only to be spoken of, to be remedied.

Our Social Meeting.

A writer thus defends

THE IRISH SISTERHOOD.

I notice a strange argument on "Woman Suffrage" in your last issue, by a Rev. Mr. Howard, quoted by you from *The Independent*. It is strange that that gentleman could not discuss his subject without abusing the Irish women. He tells us "the great mass of the better class" of American women do not want to vote; and then see the deplorable condition the country will be reduced to:—"Every Irish Roman Catholic Bridget and washerwoman, and all the swarms of wretched tramps of our great cities, will be roped in, and made to cast their votes, solid, for every conceivable abomination!" Verily this clause is flattering to the Irish people in general. What a marked distinction between "our American women" and those who are mere Irish. Now what really is the fact? Are the American women so far in advance of their Irish neighbors in plain common sense as to warrant a reverend gentleman in making such a statement? Upon this every honest person can make their own comment as their experience will dictate; but I cannot help thinking that the same silly article well describes "the great mass of the better class of our American women" in the following words:—"Mere puppets of fashion and the playthings of society."

The Irish men and women may be bad, but surely they can boast as much common sense as any other nation.

L. C. M. sends us this

"FIRST FRUIT."

A first Sabbath evening prayer-meeting was held at Ames Chapel last week. The choir came below and aided in the singing. The sermon was just thirty minutes long, the hour only eight o'clock. What (!) is it to be "almost persuaded," and why (!) only "almost persuaded," had been the themes of discussion.

Standing in the altar, the pastor gave a brief invitation to any needing prayers, to rise and come forward. "Here is the altar. We are ready to pray. God is waiting to bless. This invitation is a standing one. Come when you wish to, now, or while we sing, or after we have prayed again." As he sat down, we sang the good old invitation hymn with the chorus, "Turn to the Lord and seek salvation."

A young man from near the door, came with a firm step up the aisle, and seizing the pastor's hand, knelt, trembling, at the altar. Let his own words at the next Thursday night prayer-meeting tell the story.

"I had not been at church for three or four years, more than three times, until three Sabbath nights ago. I said then, 'As I'm a 'Yankee' I'll go to the Yankee church once!' So few were present, I thought it was a shame, when so many Northern people live in New Orleans and go to church nowhere. So I went again and took a friend. The preacher said, among other things, that 'every sinner did violence to a sense of honor, if that were really a live sense, in his soul. Agreements, contracts, promises, especially those made to one who has done us a great service in some emergency, if violated, by a man toward his fellows, would compel a feeling of shame and disgrace. How much more toward God—whose infinite goodness, and love, and mercy, had induced many promises, and all broken—should make a man feel mean and degraded in his own esteem.' Well, I had never thought of that. I prided myself on my honor! It was gone in a moment! I felt so mean about it, that I went away, thinking, I won't go where they make me feel so. But I came again last Sunday night. And my soul was so burdened I could not rest. My heart beat like a fire bell alarm! I thought everybody would hear the noise! I knew the prayers of good people would help me, and I went to the altar alone. And I was not ashamed when walking up the aisle! I was in earnest! There is nothing to be ashamed of about it! A friend took me home that night and prayed for me and with me. O, how dark my soul was. But thank God, light came, a flood of light broke in all over me when I believed in Jesus! How happy I have been, and am now! And there is nothing I can do for Jesus that I will not do with all my heart."

That nothing is easier than asking questions, this set of "posers" from "Vindex" shows:—

If it would not be out of place, I would like to make a few inquiries through your valuable paper, and get the opinion of those more mighty in the Scriptures than I. In answer to the following questions I would like Scripture proof given. 1st, Is a man justified in getting in his hay on the Sabbath, that is all ready to go in, and is liable to be injured by a coming shower, or ought a man's faith to be so strong, that he can say, "I leave it in God's hands. His will be done, not mine. He can save or destroy," or ought faith and works to be exercised together?

Is it wrong to read the newspapers of the day on the Sabbath, and if so, can the whole of Zion's Herald be read? Is it a sin for a person to take his team and go to ride on

Sabbath eve or any part of the day, provided he has not neglected the means of grace, services of the sanctuary, and prayer-meeting, or, by so doing, are we breaking the commands of God, "not thinking our own thoughts, or doing our own pleasure" on the Sabbath?

Is a member of the Church justified in staying away from the prayer-meeting, if at the hour he feels weary with the labors of the day?

Should the weekly prayer-meeting be put by because the society are to have a picnic on that day, and all will be tired when evening comes?

Ought our churches to be closed in summer for a vacation, or while the pastor has a few weeks rest?

Cannot sinners be converted in July and August as well as in January?

These thoughts have been in mind for some time, and as I said before, I would like the Scripture upon them, with others which I will not stop to pen.

It is hardly possible to answer all these questions in one word, but they may be in one formula. "Not doing our own pleasure" is the best mottoes. Take that and the command "Remember the Sabbath day to keep it holy," and conscience and judgment will do the rest. A religious paper has secular portions and passages, and we should hardly think all of the HERALD, especially its business advertisements, appropriate reading for the Sabbath. As to riding for pleasure, or working on the Sabbath, nothing is more clearly contrary to the spirit of the Bible, and of Christ. The other questions are subject to conscience and common sense. Churches ought not to give up regular meetings, except for good causes, nor should brethren.

All will be glad to hear from Bro. John Allen on that best of subjects,

CHRISTIAN HOLINESS.

Father Tillinghast, the Quaker, says, "That it is always safe to follow good impressions." Now, Mr. Editor, permit me to express some of my good impressions to the people of Maine. First, I feel deeply impressed that the cause of personal holiness is paramount to all other causes whatever. This is clearly implied in the great command, "Thou shalt love the Lord thy God with all thy heart, with all thy might and with all thy strength, and thy neighbor as thyself. On these two hang all the law and the Prophets." Now, how can this be done without entire sanctification, or personal holiness?

This being the case, I am impressed that more should be done than is now being done, to impress the minds of Christians with the vast importance of attaining unto it. We are aware that this doctrine has been clearly and unequivocally presented and defined by our fathers in our beloved Methodism, as a distinct work in advance of Justification, and thank God, there are many who stand up boldly to those ancient landmarks, and about all holding a relation with us, profess to believe in Holiness, but I have the impression that the subject has been wonderfully mystified by some modern divines, and hence, the good old Wesleyan view of the distinct work of entire sanctification has been somewhat ignored. Hence, the subject, in my opinion, has not taken that prominence, either by preachers or publications, as the magnitude and vast importance of its demands; but thanks be to God, a new era is ushering in. The cause of Holiness is reviving wonderfully, and very many are stepping into its enjoyment by faith, and are not afraid nor ashamed to testify of its truth, and yet much is to be done.

My next impression is that the friends of Holiness in Maine should call a State Convention soon, at some time and place, to consult together, to devise means and measures, especially for the promotion of the glorious cause of Holiness among us.

I have one more impression, that in this Convention a camp-meeting committee be raised, consisting of men from different parts of the State who shall be men full of faith and the Holy Ghost, to consider the propriety of holding a State camp-meeting at some time and place that will not interfere with other camp-meeting arrangements, say as early as June next, for the express purpose of the promotion of Scriptural Holiness. If such a meeting can be had in the county of Franklin, I will pledge at least one hundred dollars, or more, if necessary, to defray the expense of said meeting. I wish, however, not to be selfish about this, but will cheerfully submit to the decision of the committee.

Having witnessed such wonderful success and results from meetings of this kind in other places, and feeling no doubt of success, if tried here, I have given the foregoing good impressions.

Now, if others have any good impressions in this direction, please let us hear from you, by the way of our good HERALD.

As ever, for camp-meeting,

JOHN ALLEN.

"An injured member" makes this

QUERY.

When a member of the M. E. Church changes residence, and wishes to remove church relations to the new residence, and the pastor, on any pretense, both withholds a letter, and refuses to allow said member a trial, has that member any alternative or remedy than to suffer such unjust exclusion from the privileges of the Church? If so, what is that remedy?

AN INJURED MEMBER.

Every member has a right to a letter or a trial. If the pastor has grounds for refusing the letter, he may do so; but this must be with the intent, after laboring with him, or exhausting other proper remedies which he may deem the case demands, to bring him to trial.

The Farm and Garden.

Prepared for Zion's Herald, by JAMES F. O. HYDE.

Any person desiring information on subjects in this department will please address the Editor, care of Zion's Herald.

WORK FOR THE SEASON.—RASPBERRIES should be laid down and covered with earth to protect them from the freezing and thawing of winter. All the foreign raspberries and the varieties that have been raised from them should receive such treatment, while the Black Cap varieties are hardy enough to withstand the winter and come out in good condition.

BLACKBERRY bushes are much benefited by the same treatment that the tender raspberries receive. It is rather unpleasant business handling them unless provided with gloves that will resist the thorns.

GRAPE-VINES that are not perfectly hardy should also be covered. It is not always convenient to do it with earth, and almost any substance can be used, such as old hay, leaves, evergreen boughs, etc. Prune them this month.

ROOTS should be secured at once if this work has not already been done.

PLOUGHING should not be neglected.

TREES may be set any time during the fall or winter when the ground is not frozen. Set evergreens in spring.

HORSERADISH.—If it is wanted for winter's use it should be secured and placed in the cellar, when it will be ready for use at any time.

SHALL GRAPE-VINES BE MANURED?—This question is often asked by those who are ignorant on the subject of grape-growing. It can be answered both yes and no; and this needs some explanation. We advise putting grape-vines, especially those inclined to make strong growth, on very poor soil without manure except once in three or four years, while the weak or slow-growing sorts should either be set on richer land or manured so as to secure a fine growth. The very best grapes we have had for the past three years were grown on the poor soil of a stony knoll. Among the varieties that should be planted in such a location, are the Concord, the Rogers Nos., the Diana, and all other rampant growing varieties. We are inclined to believe that once in three years, ashes, bone dust, or some old and fine stable manure may be applied in the vineyard to advantage. Coarse, unfermented manures should always be avoided. Just keep the vines in good, thrifty condition and they will give a fair crop from year to year without injury.

HYACINTHS.—Those who enjoy this beautiful flower may have a very fine show in their parlor window during the winter for a small sum of money, and now is the time to secure the bulbs and pot them, after which they should be set down cellar until they have made roots and have begun to throw up leaves, when they should be brought up into the warm atmosphere of the room. Bulbs good enough for this purpose, of the single and double varieties, can be had for a dollar and a half a dozen, though the newer varieties cost a much higher price. It is pleasant to have a few of these flowers in the window in February, when all is cold and forbidding out of doors. There is a great variety of shades and colors. Large, round bulbs should be selected, and, as they grow, all suckers should be cut away, and only the main stalk be allowed to remain. Good bulbs will often throw up a spike on which there will be from twenty to fifty flowers. The double sorts have fewer flowers than the single, though we think the latter are quite as desirable.

SORE BACKS ON HORSES.—The American Stock Journal says: "A strong horse with a sore back is frequently shorn of half his strength. A sore back is usually the result of a miserable harness. Yet, in many instances, the back-band is made too short, or is buckled up too tight, so that the traces at the back-band are raised above a direct line from the hames to the whiffletree. When this is the case, the back-band, when the horse draws, is pressed down with force on the back; and unless the pad is soft or the harness be made with a patent back, a wound will be made, which will be difficult to heal so long as the harness that made the wound is employed on the animal. When a horse has a sore back, and it seems necessary to keep him in the harness, let the back-band be removed entirely, or let it be lengthened a few inches back of the wound.

It will be very easy to determine whether a back band is liable to injure the animal's back by observing, when he draws, whether the portion of the harness directly above the back is drawn down forcibly or is lifted clear from the back. A wound on the back of a horse is frequently irritated so long by the rough harness that it becomes almost incurable. A fresh wound, if not kept bleeding by the rubbing of the harness, will heal in two or three weeks in warm weather without any other medicine than soap-suds. But an old wound that has tried to heal after the scab has been rubbed off several times, requires an application of burnt alum, pulverized, to cleanse it of the 'proud flesh.' The best remedy is a preventative.

"The driver is the one on whom the blame should rest, for allowing a horse to have a sore back. If the harness is not right, let it be made right before a horse is required to work in it. It is barbarous to work an animal in a harness that will gall the flesh. Better cut an old collar and harness into fragments, and bury the pieces beneath a grape-vine, than to continue to use such fixtures as will wound a faithful beast of burden.

Furthermore, when a sore back has been allowed to ulcerate, frequently discharging ichorous matter, the most efficacious remedy is to bathe the wound every day, and, after bathing, wash the affected parts with a solution of saltpetre and spirits of turpentine, prepared as follows: Put one quarter of a pound of saltpetre and half a pint of turpentine into a bottle; shake up well before using; apply to the wound three times a day with a feather. And when the wound has assumed a healthy appearance and seems to be healing, this medicine may be discontinued.

The Righteous Dead.

STEPHEN ROUNDS died in Saco, Me., Aug. 18, 1869, aged 64 years.

Bro. Rounds experienced religion about thirty years since, in Buxton, Me., under the labors of Bro. Thwing, of precious memory. About twenty years since, he removed his membership to this place. His health had been failing for about two years, and his decline was gentle. He calmly reviewed life, set his house in order, commended himself to the mercy of God through our Lord Jesus Christ, and gently passed away. S. F. WETHERBEE. Sept. 1, 1869.

Mrs. ELIZA C., wife of Charles Allen, died in Biddeford, Sept. 13, 1869, aged 38 years.

Sister Allen experienced religion in 1836, under the labors of Rev. B. Foster, and continued an exemplary member of the Church until her death. Her first experience was clear and joyous; yet she seldom referred to it, but dwelt upon her daily experience and the joys of a present salvation. Her health failed about four years since; and about two years before her death her physician informed her that a cancer was preying upon her, internally, and she must die. During the terrible suffering of these two years, and especially towards the close of life, she could see wisdom and love in the dispensation of Providence that had gently removed, one by one, her five children across the river to await her coming. At times she could almost see the little hands beckoning her homeward. She was conscious to the last, and though her sufferings were severe beyond the power of language to describe, she "endured as seeing Him who is invisible." "Though dead, she yet speaketh."

"The cheerful, patient heart,
Is still and pulseless now;
The humble, pious one
Hath glory round her brow.

"Aye, trust Him, mourning ones,
Whose anguish none may tell;
Cast all your care on Him
Who 'doth all things well.'"

Biddeford, Sept., 1869. S. F. WETHERBEE.

WILLIAM LEWIS died in Perkins, Me., Sept. 8, aged 70 years. The residence of Father L., for more than forty years, was a lone dwelling on a small island in the Kennebec River; and yet it was a most pleasant, happy home. Here he reared his family, embraced the Saviour, served his God, and passed to his reward. For some twenty-five years he was a worthy member of the M. E. Church in Richmond, and one of its chief supporters; and though thus isolated, yet he was a constant attendant upon religious worship. His last sickness was protracted, and his sufferings extreme; yet through these we trust he was made "perfect." His end was peace. Richmond, Sept. 25, 1869.

Sister PERRIE SMITH died in Orleans, April 22, 1869. She was received into the M. E. Church in this place, in full membership, September, 1836. As a Christian she was uniform and stable, seeking uniformity to the Divine likeness. She loved the sanctuary, and was constant in her attendance. Her seat in the Bible-class was seldom vacant, till the last three months of her life; then from severe affliction. She died in the 59th year of her age, in great peace. CHARLES STOKES. Orleans, Oct. 22, 1869.

GEORGE W. BAKER died in Foxboro', Mass., Sept. 26, 1869, aged 22 years.

He was converted Feb. 6, 1867, in Holliston, under the labors of Rev. A. F. Herrick, and continued a member of the M. E. Church, in this town, until the time of his death. Bro. Baker was, in every respect, a young man of more than ordinary promise. His personal appearance was impressive, indicating the purity and dignity of his character. He entered the service of God with all his heart, and labored earnestly for the salvation of his friends and associates. When tidings of his death reached this place, many tears of Christian regret and sympathy were shed by those who bless his memory, and hope to greet him in heaven, as the means, under God, of turning their footsteps in that direction. During the brief period of his residence in Foxboro', he became widely known as a representative Christian young man. From the commencement of the fever which terminated his life, he seemed to be fully conscious that his end was near; but Jesus was with him. Calmly he bade his friends and earth adieu, awaiting patiently the time of his discharge. His end was, like his life, peaceful, trusting, triumphant.

"The loveliest star of evening's train
Sets early in the western main
And leaves the world in night.
The brightest star of morning's host,
Scarcely risen, in brighter beams is lost.
Thus sank his form on ocean's coast,
Thus sprang his soul to light."

Holliston, Mass., Oct., 1869.

E. S. B.

AMAZIAH JUDSON LITTLEFIELD died of consumption in Wells, Me., Oct. 11, 1869, aged 34 years, 11 months.

Bro. Littlefield was converted to God during the labors of Rev. Henry H. Martin upon this charge. He soon united with the Maryland Ridge M. E. Church, of which he continued a member till his death, at which time he was filling the office of steward. Until disease forbade, he was also the chief singer in the society. His sickness was a long and lingering one, of five years duration. Up to within a few weeks of his death, he cherished the hope of getting better. It was hard to give up life; but he at length yielded all into the hands of the Lord, and during the few remaining weeks patiently awaited the Divine will. From that moment he was happy, and often gave expression to his trust in his Redeemer. One Sabbath morning, only about a fortnight before his departure, he sang, with a strong voice, "I've given all for Christ." The little church is thus bereaved of one of her supports.

J. W. SAWYER.

Wells, Oct. 30, 1869.

EDWARD CHEEVER CLARK died in Eastham, Oct. 11, 1869, aged 81 years.

Father Clark was one of the oldest members of the Church, and had honorably and acceptably filled many of the offices in its gift. Enfeebled by age, he had not, latterly, mingled with the people of God in their public exercises; but though absent in body, he was present in spirit, and, like the Psalmist, could ever say, "If I forget thee, O Jerusalem, let my right hand forget her cunning," etc. He had often expressed a wish that he might be spared the pains of protracted illness, and in this he was gratified; for, on the morning of Oct. 11, he sat down in his chair, and sweetly fell asleep in Jesus. The wheels of life stood still, and Father Clark died—

"As fades a summer cloud away,
As sinks the gale when storms are o'er,
As gently shuts the eye of day,
As dies a wave along the shore."

Eastham, Nov. 1, 1869.

JOHN S. FISH.]

In Littleton, N. H., Sept. 5, Miss C. M. ETHERIDGE passed from a state of suffering to one of rest, aged 43 years.

She experienced religion in childhood, and united with the M. E. Church. Her profession and life were harmonious. Her last ten months here was a period of intense suffering. When an engorgement of the lungs caused a nearly instant change, she closed her eyes; the countenance lighted up with the expression of perfect satisfaction and pure joy, and, without a lip or moan, she was gone. She had talked freely about, and patiently awaited the Christian's rest. The extensive circle of relatives and acquaintances mourn the loss of a strong, true, and exemplary friend.

Mrs. LORINDA, wife of P. E. Willard, died in Littleton, Sept. 7, aged 37 years.

She was a devoted companion, judicious mother, and faithful Christian. The family, neighborhood, and Church have lost; but she has gained.

Mrs. JULIA M., wife of Frank A. Smith, died in Littleton, Oct. 7, aged 31 years.

Her hope was a sure anchor. While fever wasted the system, her faith strengthened. May her prayers for her family be answered. J. M. BEAN. Littleton, Oct. 22, 1869.

Died, in North Waldoboro', Me., Oct. 8, Sister MAHALA WAL-

LACK, aged 19 years, 10 months, and 5 days. Sister Mahala early found her home in the M. E. Church. She possessed a mild and gentle disposition, was amiable and thoughtful, adorning her profession with a godly walk, being highly esteemed by all who knew her. Peace to her memory. North Waldoboro', Oct. 23, 1869. J. B. BEAN.

The Secular World.

NEWS NOTES.—The Massachusetts State election took place, on the 2d inst., with the following result up to the time of writing: Claflin, 72,177; Adams, 49,547; Chamberlain, 13,273. Gov. Claflin's majority is 9,357; his plurality over Mr. Adams is 22,630, and over Mr. Chamberlain 58,904. The House, excluding the 5th Essex District, will contain 165 Republicans, 54 Democrats, and 20 members of the Labor Reform party. —The New York election went as usual, both branches of the Legislature being Democratic; the "vote early and vote often" principle was strictly adhered to. —General Wool is quite ill. He is over 80 years of age. —It is believed that, after this year, the letter rate of postage between this country and England will be reduced from twelve to six cents. —It is our painful duty to record the death of George Peabody, which occurred at half past eleven o'clock, on the night of the 4th inst. The melancholy event caused universal sorrow in London, and throughout Great Britain, and nearly all the morning papers, on the day following, had obituary articles. —Queen Victoria opened a new viaduct in London on the 6th. —It is rumored that Victor Emmanuel is ill. —Admiral Topete's resignation has been accepted, and the political situation in Spain is greatly complicated thereby. —The opposition to the election of the Duke of Genoa as King of Spain, increases daily. —Ground was broken, on the 6th, on the Tremont and Elkhorn Valley Railroad. —The boiler of the British gun-boat Thistle exploded in Sheerness, on the 4th, killing ten men, and wounding eight. —A party of priests and others, returning from a land meeting, near Dublin, Ireland, on the 4th, were attacked and beaten by persons lying in wait. One has since died. The opposition to priestly tyranny is gaining ground in Ireland. —General Reynolds has refused the authority necessary to enforce the ordinance passed by the late Texas Reconstruction Convention. —The official report of the recent attack on the mails, and the murder of Colonel Stone by the Indians at Apache Pass, Arizona, states that the attack was made after nightfall, and was a complete surprise. The Indians were led by white men. The robbery of the mail was the principal object, the Indians having obtained a knowledge of greenbacks and facilities for disposing of them.

GOSSIPGRAPHS.

—The *Tribune* makes this shrewd observation in reference to the late U. S. Treasurer in New York: "We do not say that Gen. Butterfield was guilty of acts which unfitted him for the office of Assistant U. S. Treasurer in this city. We do say that it is a good thing for the Government that he no longer holds the office."

—Count Libri, a nobleman of great wealth, a mathematician, and a distinguished bibliophile of Florence, died at Fiesole, on the 28th of September, aged 66.

—Martin Milmore, the sculptor, has been awarded a gold medal for his marble bust of Senator Sumner by the judges on art of the recent exhibition by the Massachusetts Charitable Mechanics' Association.

—Judge Johnston, the new Senator from Virginia, is a Roman Catholic. He is said to be a man of remarkable purity of character. This alone will be sufficient to constitute him one of the most distinguished men in Washington.

—A very interesting exhibition of needle and fancy work, accomplished during the summer vacation by the pupils of Mrs. Dr. Batcheller's Industrial School, took place at Horticultural Hall, on the afternoon of Oct. 27. Many distinguished persons were present, among whom was Mayor Shurtliff, who presented savings bank books to five pupils, in which deposits were set against their names. This is excellent.

—Rev. Henry Morgan commenced a new course of lectures in Morgan Chapel, Indiana Place, on the evening of the 27th ult. His subject was, "West Virginia and its Resources."

—One of the most scandalous plays of the age was brought out, recently, at the Boston Theatre, but was withdrawn, shortly, for lack of patronage. We are not quite totally depraved.

—It is announced that the project of starting in Washington a first-class newspaper, to be entirely owned and controlled by colored men, and conducted in their interest and for their benefit, is revived. The scheme is in good hands, and will probably succeed. The best colored talent of the country will be enlisted in its behalf.

—A curious case in Iowa has just been terminated by death. A lady of Rochester, in that State, while drinking tea five years ago, was caused to laugh by a remark made by her father. She choked so badly as to cause a stricture of the throat, which has gradually grown worse until for the past three months she has been altogether unable to swallow, and was sustained only by fluids injected into her stomach. Her death at last was from starvation.

—Utrecht, Holland, is desirous of direct steam

communication with the United States, and an important meeting was lately held there to further the object.

—There is a larger beer saloon in Chicago called the St. Peter's. This is not to be wondered at in Chicago; but in Boston we have several suspicious saloons with saintly names.

—The Queen of Prussia came near losing her life by a fire in the Palace of Coblenz, a few weeks ago.

—Buffalo saw a brilliant meteor descend at 3 o'clock, on the morning of the 27th ult., in the western sky, apparently the size of a full moon, and burst with a crackling noise, throwing off innumerable sparks so bright as to light up the entire city.

—Ice and snow made their appearance pretty generally in these regions, week before last.

—A fire broke out between 2 and 3 o'clock, on the 27th ult, near the old North Dutch Church, corner of Fulton and William streets, New York. This church, which has recently undergone repairs, is upwards of a century old, and has always been regarded as one of the landmarks of the city. The fire originated in the six-story building, No. 116 Fulton Street, and owing to a high wind, soon spread, in spite of the energetic efforts of the firemen, to No. 114 and the Old Dutch Church. The old and beautiful organ was saved.

—General Butterfield has denied the current reports concerning his complicity with the Gold Ring, and has demanded a thorough investigation into his proceedings.

—A permanent Evangelical Council has been formed, in New York, for the purpose of securing the unity of churches, and the spread of the Gospel.

—In the recent election for judicial officers, in California, the Democratic candidates have been generally elected.

Commercial.

BOSTON MARKETS.

WHOLESALE PRICES.

THURSDAY EVENING, Nov. 4, 1869.

GOLD.—\$126.
FLOUR.—Superfine, \$5.50 to \$6; extra, \$5.75 to \$7; Michigan, \$7 to \$7.50; St. Louis, \$5 to \$5.50.
CORN.—Mixed, \$1.05 to \$1.10; yellow, \$1.10 to \$1.15.
OATS.—\$2 to \$2.50.
RYE.—Old, \$1.25 to \$1.30.
SEED.—Timothy Herd Grass, \$4.75 to \$5.25; Red Top, \$3.50 to \$4.25 per sack; R. I. Bent, \$2.50 to \$3.00 per bushel; Clover, per lb., 14 to 15.
APPLES.—Per barrel, \$4.00 to \$5.50.
ORANGES.—\$4.00 per barrel.
PEARS.—\$3.50 to \$7.00; Lard, 12½ to 10c; Hams, 10c.
BUTTER.—\$8 to 40c.
CHEESE.—Factory, 17½ to 19c; Dairy, 15½ to 18c.
BEANS.—Extra Pea, \$3.50 to \$7.50; common, 2.50.
EGGS.—\$4 to 30c.
DRIED APPLES.—Southern, 8½ to 10c.
HAY.—\$17.00 to \$29.00 per ton.
POTATOES.—\$2.00 to 2.25, including the barrel.
SWEET POTATOES.—Per barrel, \$3.50 to 4.00.
SQUASHES.—\$1.75 to \$2.00 per cwt; Hubbardston, \$2.50 to \$3.00.
FRESH FRUITS.—Pears, per barrel, \$10.00 to 15.00; Grapes, 12 to 15c. per lb. Quinces, \$13.00 to 14.00 per bbl.; Cranberries, \$11.00 to 12.00 per barrel.
REMARKS.—Flour market is firm on medium grades. St. Louis quiet. Corn, Rye and Oats are quiet. Receipts during the last week, 93,947 bushels Corn, and 21,110 bushels Oats. Seed market is dull. Apples range lower by 50 cents per bbl. Butter is still lower, caused by heavy receipts. During the month of October, deliveries 44,000 Tubs. A shade off on Lard and Hams. Fruits steady, and in demand.

BOSTON KITCHEN MARKET.

[Reported for Friday, Nov. 5, 1869.]

The market is in a healthy, thriving condition. Plenty reigns throughout all departments. As one season follows another, changes are continually noticed; more perceptible, perhaps, among fruits, than other commodities. Peaches, Strawberries, Melons, etc., have had their day. We have now Pears, Apples, Grapes, Oranges, which are good substitutes, and are in active demand. Prices generally range as low, and in some respects lower than a year ago.

FRESH MEATS.—The supply of live stock that arrived this week, was not entirely disposed of by drovers. Considerable many cattle will of necessity be obliged to be kept over until next week. During the past month, the market has been thronged. Butchers are constrained to buy even more than they can readily dispose of. Steaks and Rump Steaks range at 20-35c per lb. Round Steak, 24-25c. Rib Roast, 22-25c. Chunks, etc., 12c. Beef Liver, 10c. Mutton, Legs, 13-15c. Fore Quarters, 8-10c. Hind Quarters, 15-16c. Loins, 14-16c. Veal is scarce in market; late in season for calves. Fore Quarter, 10½c. Hind Quarter, 21-22c. Beef Tongue, 18-19c. per lb.
POOK, ETC.—Marketing prices at Pork stalls have not varied, during this week. The supply continues to come in freely, and is generally distributed throughout provision-stores and meat-markets. During the week, receipts of live Hogs were 5,580 head, mostly Western. Good Pork is cut at 10-25c. per lb. Sliced Hams, 27c. per lb. Whole Hams, 18-19c. Corned Shoulders, 12c. Briskets, 17c. Smoked Shoulders, 14c. Smoked Ribs, 10-12c. Smoked Beef, 20-25c. per lb. Corned Beef, 12-15c. Fresh Ribs, 15c. Beef Tongues, 16-18c. Pork Tongues, 9-10c. Sausages, 16-17c. Bologna Saus-

ages, 15c. Lard, in pall or tub, 10-25c. Leaf Lard, 15c. Pigs' Feet, 10c; legs, \$2.50.

POULTRY, GAME, FOWL, ETC.—Prices in all kinds of Poultry have dropped since the first of the week. Receipts are heavy from the West and East. Game Fowl is very plenty. Wild Ducks have dropped from \$1.00-1.75 per pair to 50c.-\$1.00 per pair. Partridges selling \$1.00-1.25 per pair. Woodcock, 40c. each. Pigeons, \$2.00 per dozen. Snipe, 10-15c. each. Squirrels, 15c. each. Rabbits and Hares, 50-60c. per pair. Chickens, 25-30c. Turkeys, 25c. Fowls, 20-25c. Geese, 25-30c.

DAIRY.—Heavy receipts of Butter continue to be forced upon the market. Holders are rather inclined to distribute on more favorable terms than previously quoted. Retailers will govern their prices accordingly. Best Tub, 42-45c. per lb.; second grade, 38-40c. Choice Lump 48-50c. per lb. Cheese, Factory, 20-22c. per lb. Dairy, 18-19c. Cape Eggs, 29-30c.; Eastern, 35c. per dozen.

FRUITS AND VEGETABLES.—A fresh invoice of Sweet Potatoes from Virginia are received, selling at 3c. per lb. Some fine parcels of smooth Baldwin Apples are noticed. But no great amount of accumulated stock on hand. Common Cooking Apples selling from 50-75c. per peck. Eating do., 75c.-\$1 per peck. Potatoes, 50c.-\$1.00 per bushel. Quinces range from \$1.00-2.00 per peck. Pears, \$1-1.75 per peck. Horse Radish, 15c. per bottle. Concord and Isabella Grapes, 12½c. per lb. Cranberries at \$1-1.25 per peck. Lemons, 50-75c. per doz. Oranges, 45-60c. per dozen. Citron, 3-4c. per lb. Celery, 10-15c. per root. Peppers, 5c. per lb. Pickled Limes, 50c. per gall. Shell Beans, 25-37c. per qt. Marrow Squash, 2½c. per lb.; Hubbardston, 5c. per lb. Martinis Pickles, 40c. per hundred. Beets, 20c. per peck. Turnips, 30c. per peck. Carrots, \$1 per bush. Cocosnats, 10-12c. each. Tomatoes, in can, \$2.25 per doz. Lettuce, 4-6c. each. Cabbage, 3-12c. each.

FRESH FISH.—Fish dealers are having their share of public patronage. There is a fair variety offered. A few Blue Fish at a shilling per lb. The season is nearly past. Sword fish are past. Smelts in fair supply, 20-25c. per lb. Lobsters, 5c. per lb. Pickerel, of fair sample, 20c. per lb. Perch, 2c. per lb. Fresh Scallops, 40c. per qt. White Fish, 17-20c. per lb. Eels, 12-15c. per lb., according to size. Pickled Salmon, 20c. per lb. Sturgeons, 12½c. per lb. Mackerel, from 10-30c. each. Cod, 8c. per lb. Haddock, 7-8c. Trout, 10-12c. per lb. Cusk, 8c. per lb. Clams, solid, 25c. per qt. Quahaugs, 50c. per qt. Oysters, solid, \$1.80 per gallon. Smoked and Pickled Herring, 35-45c. per doz.

The above report is corrected each Monday, Wednesday, and Friday, and can be relied upon.

The Markets.

CAMBRIDGE MARKET.

CATTLE.—The supply of Northern Cattle figure 2,190 head. This is the largest number received in one week for several years. The above supply were mostly Cattle intended for the slaughter-houses. But few Store Cattle or Working Oxen. The market was certainly as quiet as last week. Considerable many buyers present, but not disposed to buy in large numbers, only taking a few in this and that yard, not anxious to even make a bid, on a yard of Cattle. Prices range about 50 cts. per cwt. lower than last week.

SHEEP AND LAMBS.—Sheep receipts nearly the same as last week. Sheep yards were nearly full, instead of being bought as they were turned out from the stock cars, were driven into the yards, buyers taking their leisure in looking over the different lots, making low bids, seeming indifferent as to whether they bought or not. Slim Sheep range low, scarcely enough to pay for marketing, and good Sheep range low, when compared with prices two months ago.

BRIGHTON MARKET.

CATTLE.—There were less Cattle left over than expected last week. Quite a number changed hands on Friday and Saturday. The supply from Albany this week was less by 450 head. Quality ranged more upon a medium and ordinary grade. But few really choice Steers. There is almost every week some Cherokees, that can be afforded, and are sold from \$5.50 to \$10.50 per cwt., with large per cent shrinkage. Prices continue to range low. Extra Cattle are bought at \$12 to \$12.75 per cwt. Receipts from the East nearly 700 head, many of which were young stock. Sold by the head for Store Cattle. The demand for Workers was only moderate.

SHEEP AND LAMBS.—Receipts 992 head, mostly Western, handled by Brighton butchers on commission.

CAMBRIDGE AND BRIGHTON LIVESTOCK MARKET.

Reported for ZION'S HERALD, by GEORGE J. FOX, for the week ending Nov. 4, 1869.

Amount of Live Stock at Market.
Cattle. Sheep and Lambs. Swine.
This week.....4,417.....13,981.....5,580
Last week.....4,924.....17,203.....5,980
Prices of Market Beef.
Extra, \$12.25 to \$12.75; first quality, \$11 to \$12.00; second quality, \$10.00 to \$10.75; third quality, \$7.00 to \$8.50.
Prices of Store Beef.
Working Oxen, per pair, from \$150 to \$200 to \$250 to \$300; Calf Cows and Calves from \$35 to \$50, \$50 to \$75 to \$100 to \$115; Yearlings, \$10 to \$25; two years old, \$25 to \$40; three years old, \$40 to \$60; Western Fat Swine, live, 10½ to 11½ cts.; dressed, 12½ to 13½ cts. per lb.; Store, whole sale, 10½ to 11 cts.; retail, 11 to 14 cts. per lb. Columbia Co. N. Y. Pigs, 12½ to 15 cts. per lb.

Prices of Sheep and Lambs.
In lots, \$1.50 to \$2.00, 2.50 to \$3.00 each; Extra, \$3.25 to \$4.25, or from 3 to 6 cts. per lb. Spring Lambs, \$2.75 to 4.25.
Prices of Hides, Tallow, and Skins.
Brighton Hides, 9 to 10 cts. per lb. Tallow, 1600 cts. per lb. Country Hides, 8 to 10 cts. per lb. Tallow, 7 to 10 cts. per lb. Pelts, 75 to \$1.00 each. Calf Skins, 20 cts. per lb.

Classification of Cattle and Sheep.
N. B.—Beef Extra and First quality includes nothing but the best, large, fat Oxen. Second and Third quality includes Oxen, and two and three year old Steers.
Sheep.—Extra includes Corned, and when those of inferior quality are thrown out.

THE YOUTH'S COMPANION.—This is one of the most promising and readable youth's publications with which we are acquainted. It is issued from Boston, is most judiciously conducted, and has among its contributors such writers as Mrs. Stowe, Rev. Mr. Hale, Elizabeth Stuart Phelps, and others equally acceptable to the young people. Its announcements for 1870 are more than ordinarily attractive. 11*

MR. BENJ. O. WOODS has received a Silver Medal from the Mass. Charitable Mechanics Association for the decided superiority of his NOVELTY JOB PRINTING PRESS, exhibited at the late Fair, in its simplicity, economy, and general excellence of all work performed thereon. 31 11 21*

Business Letters Received to Nov. 6.
Jona. Burbank, Benjamin B. Bridge; F. P. Caldwell, Otis Cole, D. H. Carroll; Mrs. O. A. Dunn, Lewis E. Dunham; W. B. Hill, W. H. Hatch, A. Hatch; J. Loveland; H. Murphy; J. Noyes; M. G. Prescott, J. H. Plimpton, Moses Palmer; F. M. Stevens, F. A. Soule; A. C. Trafton, D. M. True.

Methodist Book Repository.

Money Letters received from Oct. 30 to Nov. 6.
H. G. Arnold, F. C. Ayer; C. B. Bessie, A. N. Benedict, James F. Brooks, W. E. Bennett, 2, E. Blake, 24, A. T. Bullard, D. K. Bannister, H. H. Bailey, A. Bellows, R. Christy, John Collins, E. K. Colby, T. P. Crowell, F. P. Caldwell, S. B. Craft; J. L. Douglas; J. F. Flint, J. D. Flint, J. S. Fish; C. H. Glazier; R. Goodspeed, E. M. Gerrish; H. W. Hastings, L. A. Harrington, J. Harrison, P. H. Hinckley, J. M. Howe, J. H. Hiseock; B. T. Larrabee, A. B. Lovell, Geo. H. Lovjoy, J. A. Loomis; J. McDonald, M. A. Marshall, I. D. Miner, O. W. Mack; E. W. Parker, W. Pettigrew, S. M. Pratt; S. E. Quimby; Wm. Reed, O. D. Rideout, C. G. Robbins, L. Richards, W. H. Rand; F. W. Smith, E. J. Stevens, W. Silverthorn; G. Taylor; J. W. Work, Charles Wood, L. L. Wheeler.
JAMES P. MAGEE, Agent, 5 Cornhill, Boston.

Marriages.

In this city, Oct. 17, by Rev. L. R. S. Brewster, Edward L. Garibaldi to Miss Frances A. Williams, both of Boston.
In this city, Sept. 21, by Rev. J. L. Hanaford, Philip W. Ulmer to Miss Elizabeth Kelley, both of Boston.
In this city, Oct. 17, by Rev. J. L. Hanaford, Philip W. Ulmer to Miss Elizabeth Kelley, both of Boston.
In this city, Oct. 21, by Rev. L. R. S. Brewster, Henry K. Gould to Miss Catherine Cotts, both of Boston.
In this city, Oct. 25, by Rev. J. E. Riley, Samuel E. Slocum, of Millbury, to Miss Brown, of Smithfield, R. I.

In East Boston, Nov. 1, by Rev. L. J. Hall, William H. Searies to Miss Sarah Ann Cushing, both of Hingham.
In Boston Highlands, Oct. 25, by Rev. I. J. P. Collier, James T. Jones, of Atchison, Kansas, to Miss Sarah, daughter of David Blaisdell, esq., of this city.

In Newton, Oct. 21, at the residence of the bride's father, by Rev. E. J. Young, Noah Tobbetts, Counselor at Law of Rochester, N. H., to Miss E. Fannie, daughter of Orrin Whipple, esq. [No cards].
In Fall River, Oct. 19, by Rev. J. D. King, Albert Pitts, of Lebanon, N. H., to Miss Alice S. Sanders, of Fall River.

In Belchertown, Oct. 22, by Rev. W. M. Hubbard, Edgar C. Dunlap, of Utopia, to Mary E. Talmage, of Belchertown.

In New Bedford, Aug. 3, by Rev. J. E. Hawkins, Charles H. Shepard to Miss Susan S. Brownell; Sept. 15, Charles Arnold to Miss Julia Jackson; Sept. 16, Christopher E. Dyer to Mrs. Emma W. Hunt; Sept. 16, Theo. W. Wrightington to Miss Abigail L. Gifford; Oct. 7, John Riley to Miss Susan G. Gifford; Oct. 21, John F. Nickerson to Miss Juliette F. Savary; Oct. 21, Emanuel E. Cuders to Mrs. Mary L. Frates; Oct. 24, William W. Hatch to Mrs. Catherine Donald.

In East Blackstone, Oct. 24, by Rev. T. B. Gurney, William H. Gurney, son of the officiating clergyman, to Miss Emma A. Rawson, daughter of Wm. M. Rawson, esq., of Cumberland, R. I.

In Methuen, Oct. 11, by Rev. J. Noyes, Elmore Church to Miss Clara A. Ingalls, both of M.

In Leicester, Oct. 22, by Rev. S. A. Fuller, Joseph Drabbin to Miss Mary Eliza Graft, both of L.

In Warren, N. H., Sept. 12, by Rev. L. L. Eastman, Chester S. Carpenter, of Landaff, to Miss Mary Elsie Hoyt, of Warren.

In Manchester, N. H., in St. Paul's Church, Oct. 21, by Rev. D. C. Babcock, Henry H. Edmunds, of San Francisco, Cal., to Miss Martin E. Kidder, of Manchester; Oct. 18, George W. Hall to Miss Ella J. Jewett, all of Manchester.

In Rumford, Me., Sept. 11, by Rev. F. Grosvenor, Sylvan G. Shurtliff, esq., to Miss Alarotta F. Timberlake, both of Livermore.

At Sheepscot Bridge, Me., Oct. 12, by Rev. W. L. Brown, Augustus Lowe, of Boston, to Miss Clara J. Baker, of Alna, Me.

In Somerville, Oct. 3, by Rev. A. Gould, James W. Ellis to Miss Mary I. Durgin, both of Cambridge; Oct. 3, William Watson, Jr., to Miss Agnes Ingis, both of Somerville; Oct. 25, Charles W. Goodell, of Bradfordville, Ct., to Miss Georgiana J. Bates, of Thompson, Ct.

In Cambridge, Oct. 12, by Rev. A. Gould, Charles S. Gilebreath to Miss Clara A. Shaw, both of Cambridge.

In North Charlestown, N. H., Nov. 2, by Rev. J. H. Hillman, John L. McCree, of N. C., to Miss Augusta M. Tenney, of Marlow, N. H.

In East Haverhill, N. H., Sept. 25, by Rev. J. Hooper, Vee P. Dally, of Newbury, Vt., to Miss Sarah L. Doty, of E. Haverhill; Sept. 20, Edward M. True, of Benton, N. H., to Mrs. Josephine L. Bryant, of E. Haverhill; Oct. 14, Allen Phelps to Miss Clara N. Phelps, both of Marshfield, Vt.; Nov. 2, Robert Bagley, of Corinth, Vt., to Miss Zelenora M. Day, of Haverhill, N. H.

In Craftsbury, Vt., Sept. 28, by Rev. C. Tabor, Thomas S. Calderwood, of Greensborough, to Miss Jennie F. Davidson, of Livermore, R. Q.; Oct. 29, N. E. Eximier, of Old City, Tenn., to Miss Flora D. Randall, of Craftsbury.

In Northport, Oct. 24, by Rev. H. Murphy, Albert H. Knowlton to Miss Judith M. Nelson, both of Northport; Oct. 31, Edward C. Woodbury to Miss Julia A. Prescott, both of N.

In South Standish, June 1, by Rev. E. Sanborn, Alfred S. Cousins, of Baldwin, to Mrs. Mary J. Cram, of Standish; June 18, William H. Pray, of Saco, to Miss Rose F. Mearns, of Standish; Sept. 24, Frank B. Smith to Miss George A. Waterman, both of Buxton; Sept. 30, Herman S. Whitney, of Gorham, to Miss Villa A. Berry, daughter of Am Berry, esq., of Standish; Oct. 7, Daniel U. Paine to Miss Abner B. Berry, daughter of Am Berry, esq., all of Standish.

At Kent's Hill, Oct. 17, by Rev. H. P. Torrey, L. L. D., Stillman H. J. Berry to Miss M. Frances Pike, daughter of Hon. Peleg F. Pike, all of Fayette, Me.

Deaths.

Mrs. Ella Briggs died in Attleboro', Oct. 15, aged 21 years. Sister Briggs was a member of the M. E. Church. Her departure was peaceful.

ZION'S HERALD.

Church Register.

HERALD CALENDAR.

St. Johnsbury District Preachers' Meeting, Danville, Dec. 14, 15, 16.
Springfield District (Vermont Conference) Ministerial Association, Windsor, Tuesday, Dec. 21.
Chambers Ministerial Association, at Keene, N. H. (See further notice.)
St. Albans Dist. Ministerial Association, at Hydepark, Jan. 11.
Coos Ministerial Association, Groveton, Tuesday, Dec. 14.

POST-OFFICE ADDRESSES.

Rev. H. L. Linscott, Milford, Riley County, Kansas.
Rev. R. J. Ayers, Mechanic's Falls, Me.

QUARTERLY MEETINGS.

GARDNER DISTRICT—THIRD QUARTER.

December—Mechanic's Falls, 4, 5; Oxford, 6; East Poland, 11, 12; Lisbon, 11, 12; Randolph, 18, 19; Gorham, N. H., 20; South Harrison, 25, 26; Newry, by B. Foster, 25, 26.
January—Bridgton, 1, 2; South Paris, 8, 9; Livermore, 15, 16; Auburn, 15, 16; North Auburn, 17; Monmouth, 22, 23; North Yarmouth, 22, 23; Brunswick, 29, 30; Gardiner, 29, 30.
February—Bowdoinham, 5, 6; Richmond, 5, 6; Bath, 7; Hallowell, 5.
Monmouth, Nov. 3.

BANGOR DISTRICT—THIRD QUARTER.

December—Orono, 4, 5, A. M.; Eddington, 5, P. M.; Palmyra, 11, 12; Bear Hill, 13, 14; Argyle, 25, 26.
January—Sherman, 1, 2; Carleton, 8, 9; Limestone, 15, 16; Danforth, 22, 23; Brewer, 29, 30, A. M.; Hampden, 30, P. M.
February—Mattawamkeag, 5, 6; Parkman, 12, 13; East Corinth, 19, 20; Atkinson, 30, 27, to be supplied; Plymouth, 26, 27.
March—Monroe, 5, 6; Bangor, Brick Chapel, 13, A. M.; Union Street, 13, P. M. L. D. WARDWELL, Brewer, Nov. 4.

WANTED.—Persons having copies of the "Meadow" singing-book they may not need, would confer a great favor on a young church by sending them to Zion's Herald Office. St. Nov. 11.

WORCESTER PREACHERS' MEETING.—According to a vote passed at the District Preachers' Meeting, held in Worcester, a few weeks since, there will be a meeting of the preachers of Worcester and vicinity, and all others who can find it convenient to attend, in Worcester (Park Street Church), Nov. 18, to commence at 9 o'clock, to continue one day.
Question for discussion: "Does the Holy Spirit Bear Witness to the Work of Full Sanctification, as to the Work of Justification?"
It is hoped that a goodly number will be present. No special arrangements for entertainment will be made, as, for so short a time, a preference was expressed for the Boston custom of each preacher taking care of himself.
Worcester, Nov. 6, 1899. C. N. SMITH.

MAINE CONFERENCE.—The brother who took the appropriation for Rev. D. Copeland, is requested to report to the Secretary of the Conference how far the wishes of Bro. C. have been carried out in the disposition of the funds. C. C. MASON, Skowhegan.

HAMILTON.—There will be two Camp-meetings at Hamilton, Mass., next year: the National, to commence June 21st, and close the 30th; the Annual Camp-meeting to commence Aug. 16th, and close the 24th.

BANGOR DISTRICT—APPORTIONMENTS FOR MISSIONS AND CHURCH EXTENSION.

	Missions.	Ch. Ex.
Bangor, Brick Chapel, Union Street,	\$150	\$20
Brewer,	30	4
Hampden and W. Hampden,	100	12
Winterport,	25	3
North Seaboard and Monroe,	30	4
Dixmont, Plymouth, etc.,	25	3
Newport,	25	3
Exeter, Stetson, and Carmel,	60	6
East Corinth and Corinth,	60	7
Harmony, St. Albans, etc.,	30	3
Corinna, Palmyra, etc.,	75	9
Dexter,	40	6
Bear Hill, Garland, etc.,	50	6
Dover,	50	6
Sageville, Parkman, etc.,	35	4
Sebec, Atkinson, etc.,	30	3
Brownville, etc.,	30	4
Orono,	25	3
Eddington, U. Stillwater, etc.,	50	6
Oldtown and Argyle,	38	5
Lincoln and Mat.,	38	5
Fatten,	38	5
Fort Fairfield, Lyndon, etc.,	38	5
Houlton and Hodgdon,	40	6
Danforth, Weston, etc.,	38	5

DEAR BROTHERS, THE PASTORS.—Consult your Missionary Committee. Arrange an early day for a Missionary meeting at each Sabbath appointment. Enlighten the people in regard to the wants of our Missionary work. Commence in season, and canvass thoroughly, and may God bless and prosper you.
Per order of Conference L. D. WARDWELL, Brewer, Nov. 4, 1899.

REOPENING.—The Methodist Episcopal Church in Plymouth, Mass., having undergone extensive repairs and improvements, will be reopened for Divine worship, on Friday, Nov. 25, at 11 o'clock. Sermon by Rev. S. F. Upham, of Boston. Service to commence at 11 o'clock A. M. Clergymen and other friends are cordially invited to attend. Wm. LIVESLEY.

WINTHROP STREET FAIR.—The ladies of Winthrop Street M. E. Church, Boston Highlands, will hold a Fair in the vestry of the new and elegant edifice, commencing on Tuesday, the 9th, and continuing three days. Extensive preparations and contributions having been made, as well by the ladies of the Society, as by numerous friends, far and near, a splendid success is anticipated. There will be a great variety of special attractions; and as the building affords ample accommodations, there need be no fear of over-crowding. Refreshment-tables will be well supplied with all the substantial and delicacies of the season, and the principal rooms will be adorned with flowers and works of art, and decorated with rare taste and beauty. No pains will be spared to make this first Fair worthy the lovely section of the city in which the church is located. All the Roxbury cars, but the Tremont Street line, pass near Winthrop Street. The Fair will be held afternoons and evenings.
Season tickets, 50 cents. Admission tickets, 25 cents.
For sale at J. F. Magee's, Zion's Herald office, and at the office of Dr. Miles, Roxbury.

E. M. C. SEMINARY.

THE WINTER TERM of this Institution will commence Monday, Nov. 25, and continue ten weeks under the usual Board of Instruction.

For further particulars send for Circular, or inquire of the principal.

MELVIN F. AREY,

Nov. 11 24 BUCKSPORT, Maine.

THE GARDNER DISTRICT MINISTERIAL ASSOCIATION will meet in Brunswick, commencing on Wednesday, Nov. 24, at 2 o'clock P. M., and close on Friday morning at such hour as the Association may determine.

PROGRAMME.

Wednesday, from 2 to 3, Devotional Exercises, led by the Pastor of the Church. From 3 to 4, Essays. Evening, Preaching, by Samuel Paine; Alternate, John Gibson.
Thursday, 6 o'clock A. M., Prayer-meeting, to continue one hour. From 8 to 10, Private Meeting of the Association; General Criticism. 10 to 12, Essays and Discussions. From 1 to 4 P. M., Essays and Discussions.
Evening, Social Meeting, led by E. Martin.

ESSAYS: 1. "The Extent of the Provisions of the Atonement in their Personal Application in this Life?"—C. W. Morse, Wm. S. Jones, D. B. Randall; 2. "Is the Adamic Law a Rule of Conduct? If so, how may its Claims be Met?"—C. Munger, B. Freeman, Isaac Lord, J. I. Cummings, Samuel Paine; 3. "How shall Attendance upon Class-meetings be increased?"—E. Martin, J. C. Ferry, N. Hobart, John Gibson; 4. "How Shall we be More Successful in our Pastoral Work?"—John Cobb, J. Rice, B. Lufkin, J. Briggs; 5. "How Shall we Meet the Tendencies to Liberalism in New England?"—O. F. Cobb, I. Fairbanks, H. B. Mitchell.
Discussions, either written or oral: 1. "Shall the Maine Conference Adopt the Plan for Lay Delegation?" Opened by J. McMillan; followed by J. Hawks, and others. 2. "What Relation do our Theological Schools Sustain to our Itinerancy, and What is our Duty in the Premises?" Opened by J. O. Thomson; followed by Wm. Stout, and others.
EXPRESSIONS: Rev. J. S. C. Munger; Luke xvi. 19—81—M. B. Cummings, T. J. True, F. Grover, N. Andrews, S. D. Brown.

The brethren from the adjacent Districts are cordially invited. The Androscoggin Railroad will convey preachers for one fare.

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Nov. 3, 1899.

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